

Adventist Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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ALL FOR GOD.

BY S. ISADORE SUTHERLAND.

God wants an undivided heart;
He cannot bless of it a part,
But asks the whole
Of every soul,
Filled with his love, and cleansed from sin,
That he may come and dwell therein.

Can we expect the Lord to stay
Within our hearts, if this we say:
"A part for thee,
A part for me;

Some of the world, and some of God;
Bless us, and spare the chastening rod?"

We cannot see our Saviour's face,
We cannot hear his words of grace,
No answering tone
Comes from the throne,
Where oft in prayer should bend the knee,
Till from the world our hearts are free.

Oh, let us draw close to his side,
In his majestic presence hide!
His glories bright,
The heavenly light,
All earthly splendors will outshine,
And there we'll whisper, "Wholly thine."

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written, before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

THE TESTIMONY OF JESUS THE SAME AS THE SPIRIT OF PROPHECY.

BY ELD. W. H. LITTLEJOHN.

OBJECTIONS ANSWERED.

I RECENTLY published in the REVIEW an article entitled, "Seventh-day Adventists and the Testimony of Jesus Christ." In that article, I endeavored to prove that Seventh-day Adventists have in their midst the spirit of prophecy. In doing so, it was shown, first, that Seventh-day Adventists answered to the remnant church of Rev. 12:17; secondly, that the remnant church is to have the testimony of Jesus Christ; thirdly, that the testimony of Jesus Christ is the spirit or gift of prophecy.

A friend takes exception to the reasoning employed in that article. As he discussed the subject in the spirit of candor, it has been thought best, although some little time has elapsed since the article was published, to give a summary of the principal points made by him, with brief replies thereto.

Before doing so, it may be well to premise that the objector agrees with us that S. D. Adventists are the remnant church spoken of in Rev. 12:17, and that they keep the commandments of God, the only point upon which we differ being that respecting their possession of the gift of prophecy. Trusting that the readers of the REVIEW will remember the substance of the argument

which I made in the article spoken of above, I will take up the objections offered without an attempt at recapitulation.

OBJECTION I. If there are those among us who have visions, Rev. 12:17 and 19:10 do not prove that fact. The proof must be sought elsewhere.

ANS. It is true that these passages, standing alone, would not prove the genuineness of the claims of any in the church of S. D. Adventists to the exercise of prophetic power. If, however, as the gentleman agrees, S. D. Adventists are the same people spoken of in Rev. 12:17, they must have the gift of prophecy, provided we were right in defining the testimony of Jesus as covering the gift of prophecy. Rev. 19:10. Farther on, we will see whether our friend has invalidated the argument on that point. Let it be remembered, however, that independently of the argument from Rev. 19:10, twelve texts were introduced to prove the possible perpetuity of the gifts in the Christian church, and that it was maintained that the gift among S. D. Adventists bears all the Scripture tests of a genuine gift. To these points the objector has taken no exception. They stand, therefore, unchallenged.

OBJECTION II. The Greek word *marturia*, means "testimony" or "witness." The testimony of Jesus is not confined to the gift of prophecy, but covers everything which Christ has said in the Bible. It is made up partly of his personal teaching while on the earth, and partly of what he has taught through the gift of prophecy since he ascended.

ANS. It is true that *marturia*, standing alone, signifies simply "testimony" or "witness." It is true, also, that in a general sense, Christ did bear testimony in person, when he was on the earth. All this, however, does not invalidate the proposition that the term "testimony of Jesus Christ" is employed in Rev. 12:17 and 19:10 in a specific sense, to signify the "spirit of prophecy." Words are sometimes employed in a general, and sometimes in a special sense. The connection must determine as to which of these senses must be given to them when employed in a specified place. The use of the word in the above text will be considered more fully further on. Let the reader bear in mind, however, that by the admission found above, the testimony of Jesus has been given, partly at least, through the prophetic gift.

OBJECTION III. Having the "testimony of Jesus," Rev. 12:17, and "keeping the faith of Jesus," Rev. 14:12, mean the same thing.

ANS. Those who have the testimony of Jesus, *i. e.*, the spirit of prophecy, will of course "keep," or obey it. Again, those who "keep the faith of Jesus" in the complete sense of the word, will have the "testimony of Jesus," or the "spirit of prophecy," and will keep it also. In proof of this proposition, see the declaration of Christ that miraculous powers would be manifested among believers in the fullest sense of that term in all ages and countries. Mark 16:16-18. See also the twelve texts cited in original article to prove the perpetuity of prophetic gifts.

As the gentleman is agreed with us that the company in Rev. 12:17 and 14:12 is one and the same, and as he also admits that they are the same as those now known as S. D. Adventists, he must either concede the point that the latter have the spirit of prophecy, or else he must ad-

mit that there is one very important branch of the faith of Jesus which they neither possess nor keep.

OBJECTION IV. The inspired writings never defined words. They employed words already defined by common usage, and with them expressed the ideas which they desired to convey. Rev. 19:10 is an illustration of this practice.

ANS. We had taken the position that Rev. 19:10 furnished an inspired definition of the term "testimony of Jesus," calling it the "spirit of prophecy." It is objected that the Bible never defines words. Let us see: "Sin is the transgression of the law." 1 John 3:4. Does not this define what sin is? "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Are we not here told what faith is?

But to avoid hair-splitting, suppose we concede that the Scriptures do simply define the nature of things, and not words themselves, what then? Why, it would be just as broad as it is long. In Rev. 19:10, where it is stated that the testimony of Jesus is the spirit of prophecy, we would understand it to teach that the testimony of Jesus is of the same nature as the spirit of prophecy. Now, if these two things are identical in nature, are they not for the purpose of our present argument, one and the same thing? *i. e.*, is not the testimony of Jesus the same as the spirit of prophecy? If so, then we have made out our point; for that is all we sought to prove. But now for the point that Rev. 19:10 is an illustration of the practice of inspired writers to employ words in their accepted meaning at the time in which they wrote. Here our friend is unquestionably sound as to the rule. But did we not in our article prove, both from the Talmud and the Scriptures, that in the days of the apostles and previous to that time, the term "spirit of prophecy" had an accepted signification, which was the same as that of the gift of prophecy? Perhaps the objector had forgotten our argument on that point. We thank him for the concession, but suggest that it will be a difficult thing for him from his standpoint to climb over or get around such a concession, unless he can prove that the authorities which we cited on that subject were at fault. Until he does so, further discussion might be waived as unnecessary, since he admits that in Rev. 19:10 the term "spirit of prophecy" is used to define the nature of the testimony of Jesus Christ, and since we have shown that, according to the verbal usage in the days of John, the term "spirit of prophecy" was synonymous with the term "gift of prophecy."

OBJECTION V. Neither the Greek word of which "spirit" is the translation, nor the English word "spirit" means "gift." Hence the words "spirit of prophecy" cannot mean "gift of prophecy." There are several Greek words which mean "gift." It would be necessary to employ one of these in connection with "spirit," in order to make it signify "gift of prophecy."

ANS. This is a matter which depends entirely upon usage. We have already seen that in apostolic times it was customary to use the term "spirit of prophecy" to signify "gift of prophecy." (See citations from Talmud quoted in original article.) The reason of this is found in the fact that it was through the operations of the Spirit of God that the prophetic gift was bestowed. The gifts of the Spirit were various in

their forms. To one was given the power to work miracles, to another that of healing, to a third that of talking with tongues, to a fourth prophecy, etc. 1 Cor. 12:8-10. The gift of prophecy consisted in the possession of the spirit of prophecy, or that manifestation of the Spirit of God which enabled one to prophesy, etc. Hence the cause was put for the effect.

Sometimes even the word "gift," standing alone, stood for the phrase "gift of the Spirit of God," as in the following: "So that ye come behind in no gift." 1 Cor. 1:6, 7. In a like manner the words "spirit of prophecy" might be used for the words "gift of the spirit of prophecy."

OBJECTION VI. In 1 Cor. 1:6, 7, the testimony of Christ is spoken of as that which occasioned the gifts, and not the gifts themselves.

ANS. To the above we shall take no exception. The angel says in Rev. 19:10 that "the testimony of Jesus is the spirit of prophecy," *i. e.*, it is the Spirit of God manifested in such a way as to result in the bestowment of the gift of prophecy. By metonymy (a form of speech in which a part is taken for a whole, a cause placed for the effect, or the effect for the cause) the spirit of prophecy is said to be the testimony of Jesus because the former is said to be the result or effect of the latter; or in other words, where the testimony of Jesus is fully confirmed, the spirit of prophecy, as well as the other gift, follows as a consequence. Therefore, the testimony of Jesus is called the spirit of prophecy, though the spirit of prophecy is only the effect or consequence of the possession of the testimony of Jesus. Such a form of speech is very common in the Bible, as well as in our ordinary style of conversation. Take, for example, these words: "I am the resurrection and the life." John 12:25. It is obvious that what is meant here is, not that Christ was actually the resurrection itself, but that he was the cause, or that which would bring about the resurrection. Again: "I am the way, and the truth, and the life" (John 14:6), does not teach that Christ was actually a way, or the truth, or the life, but that he pointed out the way, presented the truth, and will give the life. Once more: "There is death in the pot." 2 Kings 4:40. These words were not designed to convey the idea that death itself was really in the pot. That could not be, for death is not a thing, but a condition or state. The idea is this: The wild gourds which were in the pot, being poisonous, would produce death. Therefore, by metonymy,—the effect being placed for the cause,—they were put for death itself, in the same manner as in Rev. 19:10 the spirit of prophecy is said to be the testimony of Jesus, because the latter is the cause or occasion of the former.

Thus much by way of laying a foundation upon which the objector and I can stand together.

Now, conceding that our friend is right in regard to the testimony of Christ in 1 Cor. 1:6, 7, in taking the position, as he does, that the testimony of Christ was that which occasioned the gifts, instead of being the gifts themselves, what then? Why, such a position wholly overturns his entire argument. Now, mark it! He says that the testimony of Christ, according to the passage in question, is that which occasions the gift of the Spirit. Having taken that position deliberately, and being an honest man, of course he will be ready to stand by it, let the consequences be what they may. Well, in Rev. 12:17, it is said that the remnant church is to have the testimony of Jesus Christ. He admits that S. D. Adventists are that remnant church. It follows, therefore, even from his own premises, that they must have the spirit of prophecy in their midst, since they are said to have the testimony of Jesus Christ, which, confessedly, is the very thing which causes all the gifts of the Spirit to spring up in the church, and since the gift of prophecy is one of the gifts of the Spirit. 1 Cor. 12:4-11.

We repeat, therefore, that the gentleman must either abandon his objection, or else he must endorse our theory, that the S. D. Adventists, being

the remnant church, must have the spirit of prophecy.

OBJECTION VII. If the testimony of Jesus means visions, then every person in the S. D. Adventist church should have visions, or else they do not meet the prophecy of Rev. 12:17 concerning the remnant church.

ANS. This objection is not well taken, as will be seen from 1 Cor. 1:6, 7. In those verses the apostle declares that the Corinthian church, as a church, came behind in no gift. Now, if it might with propriety be said of them, as a church, that they came behind in no gift, it might, with equal propriety, be said of them that "they have the gifts," or the testimony of Jesus Christ. But will any candid person insist that every member of the church at Corinth actually had visions and exercised all the other gifts of the Spirit? Such a proposition is so preposterous that no man possessing as good sense as our critic evidently does, would ever venture to declare it publicly. It is, indeed, probable that but very few of the members of the church of Corinth ever enjoyed the possession of even one of the gifts. Do you ask, In what sense, then, they could be said, as a church, to have the gifts? I answer, In the sense that the gifts existed in the church to which they belonged, and that they individually recognized them as gifts of the Spirit and obeyed them as such.

In the same sense, the remnant church could be said to have the gifts, if they possessed and adopted them as such, even though there were but few among them who were actually honored by the bestowment upon them of any of the gifts themselves.

OBJECTION VIII. If the testimony of Jesus means spiritual gifts, or visions, we may, without any risk of altering the sense, substitute one for the other. In 1 Cor. 2:1, Paul says he came to the Corinthians, declaring the testimony of God. Did he go declaring visions? In 2 Tim. 1:8, Paul exhorts Timothy not to be ashamed of the testimony of our Lord. Does he mean by that that he should not be ashamed of visions? Rev. 1:9 says that John was in the isle of Patmos for the word of God and for the testimony of Jesus Christ. Was John banished to Patmos on account of having visions? In Rev. 6:9, John saw under the altar the souls of them that were slain for the word of God and the testimony which they held. Were those who suffered persecutions in the Dark Ages put to death on account of the visions which they held?

ANS. It is true, as a general rule, that a substitution of synonymous words is admissible. It is also a fact that no two words are in every respect exactly synonymous. Therefore what are called synonyms may not exactly correspond to each other in every connection, although they may in the majority of connections. Words may agree in their primary sense, and yet have a secondary meaning peculiar to each.

But let us examine the test texts with which our friend has furnished us. The first is 1 Cor. 2:1. In that he represents Paul as saying that he came to the Corinthians "declaring the testimony of God." He then inquires, "Did he go declaring visions?" To this we reply that it is altogether begging the question to put such a text as 1 Cor. 2:1 into our mouth, and then try our logic by the text thus forced upon us. We never said that the "testimony of God" was the same as the spirit of prophecy. We stated that the testimony of Jesus was the spirit of prophecy. The latter term is not found in the text which our critic quotes, and therefore it has no bearing upon the discussion, and we dismiss it as irrelevant thereto, without further comment.

Before replying to 2 Tim. 1:8, it might be well to remind the reader that the real point at issue is not whether there is a single instance in the Scriptures where words which are the equivalent of "the testimony of Jesus" are applied in a secondary or remote sense to something besides the spirit of prophecy. The real point is this: Does that term, as used in Rev. 19:10, apply, in a specific sense, to the spirit of prophecy? We argue that it does; the objector, that it does not. Even though he could furnish a score of in-

stances, where it meant something else in other portions of the Scriptures, that would not help him one particle, unless he could also prove that it could not properly be construed to mean that in Rev. 19:10. Words have different significations under varying circumstances. As suggested above, they have also primary and secondary meanings. Those meanings must be determined from the connections in which they stand, as well as from other considerations. Take for example, the words, "testimony of the Lord," as used in the following passage: "The testimony of the Lord is sure, making wise the simple." Ps. 19:7; see also 1 Cor. 2:1. These words evidently relate to the Scriptures, as a whole. But let us try again. In Ex. 25:16, the Lord speaks to Moses as follows: "Thou shalt put into the ark the testimony which I shall give thee." In Rev. 11:19, we have these words: "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." In the first text cited, we saw that the term "testimony of the Lord," applied to the Scriptures as a whole. But putting the last two texts together, we see that the phrase "testimony of the Lord" sometimes refers to that small portion of the Scriptures which is contained in the ten commandments. Thus, it is shown, as intimated above, that the same word or phrase, may, on different occasions, be applied to two things which differ very widely. It would not be strange, therefore, if the gentleman were able to find a few passages in which "testimony of Jesus" might have a wider signification than in Rev. 19:10. Without, however, discussing that point further, and without taking exception to the difference in the phrases "testimony of our Lord" and the "testimony of Jesus," it may be best to turn directly to the words cited, "Be not thou therefore ashamed of the testimony of our Lord." 2 Tim. 1:8. As the majority of all the books containing the gospel are given by inspiration, and as Christ, in common with his Father, was the author of the inspiration by which they were given, it would not be at all strange if, following the custom, which we have shown was a very common one, the apostle, by metonymy, took that through which the gospel was given, *i. e.*, the testimony of our Lord, to make it for the time being, to stand for the whole gospel. That, we say, would not have been singular. But now attention is called to something which is not a little remarkable. In the verse but one before the verse cited by the objector, we have this language: "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." Thus it is made to appear from the very connection quoted, that spiritual gifts were prominently before the mind of the apostle when he was addressing to Timothy the language of 2 Tim. 1:8. Hence, also, it appears that, in substance, he did exhort Timothy not to be ashamed of spiritual gifts, or, as the objector is pleased to term it, "visions," since the latter result from the gifts.

Turning to the third question, "Was John banished to Patmos on account of having visions?" we say, Not for the testimony of Jesus Christ alone, but for that and the word of God together. Such is the positive declaration of the scripture quoted, Rev. 1:9. Now, will any one deny that John had visions before he went to Patmos? We think not. But again: Will any one deny the possibility that these visions might have been a part of the provoking cause which led to his banishment? Again we reply, We think not. But if such is the case, then the text not only fails to furnish any proof that the testimony of Jesus does not mean the spirit or gift of prophecy, but it also disproves our friend's theory that the Bible (*i. e.*, the word of God) is, and that the spirit of prophecy is not, the testimony of Jesus. Otherwise, why should John say that he was banished for the word of God and the testimony of Jesus Christ? This coupling of the two words together by the conjunction, implies that they stand for two distinct things. If, however, they stand for two distinct things, then our friend is wrong in supposing that the testimony of Jesus is a part of the written word of God and nothing else.

To the fourth question, "Were those who suffered persecutions in the Dark Ages put to death on account of the visions which they held?" (Rev. 6:9) it is replied, The citation does not bear upon the case in hand. What we are discussing is the testimony of Jesus and nothing else. But Rev. 6:9 does not mention the testimony of Jesus. It speaks simply of the testimony which the martyrs held. That testimony might or might not have included their testimony through the gift of prophecy.* It is well known, nevertheless, that many of them did possess the spirit of prophecy. But, as remarked above, the text is too indefinite to be of any value in the argument.

OBJECTION IX. Many, in their haste to make the spirit of prophecy a definition of the testimony of Jesus, seem to overlook the little connective "for" in Rev. 19:10. There it is equivalent to *because*, and introduces the reason why John was to worship God, and not to worship the angel.

ANS. It may be that our friend has, at some time, found some person who was ready to ignore the little connective "for." It is certain that that individual was not the author of the article to which the objector takes exception. One of the most telling arguments in favor of the identity of the gift of prophecy with the testimony of Jesus, was based upon the fact that the conjunction "for," found in Rev. 19:10, means "because," and introduces a reason for the counsel given.

That argument runs as follows: The angel said to John, "Do not worship me. Worship God. God only is worthy of worship. I am thy fellow-servant, and the fellow-servant of thy brethren the prophets (Rev. 22:9), which, like you, have the testimony of Jesus, or, which is the same thing, the spirit of prophecy. If, therefore, I am simply employed in bearing the spirit of prophecy to thy brethren, I am, like you, but a servant of God. In other words, I am one of God's angels. God's servants are not worthy of worship. That belongs to God alone; see, therefore, that you do not offer homage to me." But why was John not to offer homage to the angel? we ask again. For, or because, he was simply the angel who conveyed the spirit of prophecy to John, and not God, who was the Author of that spirit, and to whom alone the worship was due.

This explanation is clear and forcible. It points to the conjunction "for" as a word which introduces a satisfactory reason why John should not worship his heavenly visitor.

OBJECTION X. The meaning doubtless intended in Rev. 19:10 by the words, "the testimony of Jesus is the spirit of prophecy," is this: The testimony of Jesus is the soul, the life, the essence, the inspiration, the embodiment of prophecy. It is an emphatic way of affirming that the testimony of Jesus is prophetic in its character.

ANS. It is a source of satisfaction that, in the foregoing, the objector has given us his understanding of Rev. 19:10. It is one thing to criticize, and another to construct theories. We will see how the objector's theory will stand the test of careful examination.

In one portion of his communication, he tells us that the testimony of Jesus is the Scriptures at large. Again he tells us, in another place, that it is the gospel. Now, he informs us that in the latter portion of Rev. 19:10 the words "the testimony of Jesus is the spirit of prophecy" is simply "an emphatic way of affirming that the testimony of Jesus is prophetic in its character." But if he is right in the last statement, he cannot be correct in the other two. If

the testimony of Jesus is necessarily prophetic in its character, it cannot embody the whole of the Old, or the whole of the New Testament, since only small portions of these are prophetic in fact. Again, he argues very correctly above that the conjunction "for" introduces a reason why John should not worship the angel, and that every correct theory of explanation must recognize that fact. But will some one tell us what there is in the statement that the testimony of Jesus is prophetic (or made up of prophetic scriptures), which is calculated to teach men that they must worship God, and not an angel?

Once more: According to our friend's view, "the testimony of Jesus is the soul, the life, the essence, the inspiration, the embodiment of prophecy." If he is correct, the text may be properly read as follows: "See that you do it not. I am your fellow-servant, and the fellow-servant of your brethren, who have the testimony of Jesus. Worship God; for the testimony of Jesus is the soul, the life, the essence, the inspiration, the embodiment of prophecy." Now we ask in what sense the prophets *had* the soul, the life, the essence, the inspiration, the embodiment of prophecy? The answer is obvious. They could have had it in only just one way, and that is through the possession of that spirit of prophecy which imparted to them the gift of prophecy. But that is the very thing *for* which we have been arguing, and the very thing *against* which the gentleman has been arguing. To take any other view of the subject, would be to assume that which would be both nonsensical and false. The prophets did not, nor could they have the life, the soul, etc., of the prophecies through any qualification of their own. They were mere men like ourselves. They did not, in many instances, even understand the prophecies which they gave. It is probably true that John could not have explained one-twentieth part of what he saw on the isle of Patmos. Both he and Daniel were unwise enough to endeavor to worship the angel who was communicating the prophecy to them. Under such circumstances, it would appear almost like blasphemy to say that they possessed (had) in and of themselves, the soul, inspiration, etc., of their prophecies. We have always supposed that the embodiment and inspiration of prophecy came from a higher source than mere men. The word inspiration itself means to breathe into. Men who have inspiration receive it from God in the form of the prophetic gift. In confirmation of this fact, please observe the following: "The prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ that was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you," etc. 1 Pet. 1:10-12. Here it will be noted that the prophets were not the soul, the inspiration, etc., of the prophecies which they uttered, but that Christ, by his Spirit, bore testimony through them, and that he was the inspiration of those prophecies. This, again, is in harmony with the view of the subject which we advocate. The Spirit of Christ and the testimony of Christ sustained to each other the relation of cause and effect.

Thus it has been made to appear that the objections of our critic are not only unfounded, but that the theory of interpretation which he offers is unsound.

Before concluding this article, by way of confirming the position taken by us in this matter, attention is invited to Rev. 22:9, where are found the following words: "See thou do it not: I am a fellow servant with thee and with thy brethren the prophets, and with them who keep the words of this book: worship God." (Revised Version.) In the foregoing, words are given which were spoken to John upon his second attempt to worship the angel. The language employed varies just enough from that used in Rev. 19:10 to throw additional light upon the subject under discussion. It will be remembered

that in examining the latter passage, it was argued that the testimony of Jesus was equivalent to the spirit of prophecy, and, therefore, that those who were said to "have the testimony of Jesus" were individuals who were in possession of the gift of prophecy. By placing the two passages side by side, we shall find that those who in Rev. 19:10 are said to have the testimony of Jesus, in Rev. 22:9 are called "thy [John's] brethren the prophets," in contradistinction from those who "keep the sayings of this book." By observing these facts, three points are established. 1. It is one thing to be a prophet, and another thing to "keep the sayings" written by the prophets. There can be no doubt that John and the prophets kept the same things that his brethren kept, and yet the distinction between them was maintained. They after all belonged to two different orders of individuals, *i. e.*, prophets, and keepers of the sayings of the prophets. 2. That we were right in arguing that in Rev. 19:10 the testimony of Jesus had reference to the spirit of prophecy, understood as meaning the Spirit of God, when bestowed for the purpose of producing spiritual gifts; since those who in Rev. 19:10 are said to have the testimony of Jesus, in Rev. 22:9 are called prophets, or individuals clothed with spiritual gifts or prophetic powers. 3. That having the declaration in Rev. 19:10 that the testimony of Jesus is the spirit of prophecy, is not, as claimed by our opponent, simply an emphatic way of declaring that the testimony of Jesus is prophetic in its character; it teaches something more than that. It teaches that it is something that makes prophets of the men who have it.

Should it be replied that our last position makes it necessary that all the men who have the testimony of Jesus should be prophets, it might be answered, that that term is evidently employed in two senses, a general and a specific sense. A man, in order to have the testimony of Jesus in the specific or technical sense, must be a prophet. When spoken of in a general sense, however, and applied to the remnant church, it may simply signify that they accept as genuine certain miraculous manifestations of the Spirit of God as existing among them. We have already cited the case of the church of Corinth. Beyond all dispute the Corinthian church is said to have had the testimony of Christ, yet no one will insist that every member of that church was endowed with miraculous gifts. As suggested above, they, as a church, had the gifts in a general way; while those who individually exercised them had, or possessed, them in that specific sense spoken of in Rev. 19:10, *i. e.*, in a sense which demonstrated them to be prophets, or to be possessed individually of miraculous powers.

Here we must leave the subject. As we do so, it is with the feeling that our critic has done as well as perhaps any one could do, and yet has failed either to establish a sound theory of his own, or even to shake the one which he has so vigorously assaulted.

A CONVERSATION WITH AN ISRAELITE ON THE LAW AND SABBATH.

BY ELD. D. T. BOURDEAU.

THE following conversation, which I had some time since with Mr. Saxe, of Sherbrooke, P. Q., formerly a professor of Hebrew and of other oriental languages in Germany, confirms me in positions I had previously taken on the law and Sabbath.

1. Please translate the last clause of Deut. 32:2, and tell me what you understand is meant by the term *law* therein mentioned.

"From his right hand went a fiery law for them." It is the law of ten commandments, which was spoken out of the midst of fire. Deut. 5:22. See also Jer. 23:29, where the word of God is compared to fire and to a hammer."

2. Is not the 119th Psalm considered by the representative men of your people as a poem on the law which God pronounced with his own mouth,—the law of ten commandments? See verses 72, 73.

* NOTE.—It will be manifest at the first glance that in Rev. 6:9 there is no direct reference to the testimony of Jesus Christ. Here are the words: "Were slain for the word of God and the testimony which they held." To avail themselves of this passage, it is common for objectors to the view advocated in this paper to reason as follows: "In Rev. 6:9 it is taught that the martyrs who were slain during the 1260 years of the papal persecution were slain 'for the testimony which they held.' In Rev. 20:4-6 this same company is spoken of as beheaded for the witness of Jesus, etc. It follows, therefore, that all those who were slain by the papacy had the testimony of Jesus; but those martyrs did not die for the gift of prophecy, therefore the gift of prophecy cannot be the testimony of Jesus." It will be observed that in order to make this logic good, it will be necessary to prove that the company of martyrs spoken of in Rev. 20:4-6 is the same as that mentioned in Rev. 6:9. But this is the very thing which our opponents cannot do. The company spoken of in Rev. 6:9, as already stated, consists of those martyred by the papacy, whereas the one in Rev. 20:4-6 is made up of *all the martyrs* who have perished since the world began for the witness (or testimony) of Jesus and the word of God.

"Yes; and law means the ten commandments in many other passages." See Ex. 24:12.

3. Does the letter "tav," the last letter in the Hebrew alphabet, like "omega" in Greek, sometimes involve the idea of something final,—of a conclusion or concluding work?

"Yes; and with 'vav' it also means a mark, as in Eze. 9:4-6: 'And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity. Slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary.' God told them not to make incisions, or marks, on their persons. The heathen did this in acknowledgment of the authority of their idol gods, and to express their disbelief in the true God. Such incisions were a mark of the authority of heathen gods. The Sabbath is the sign of God's authority. Eze. 20:12, 20. Let us read on this point Lev. 19:28, 30: 'Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord. . . . Ye shall keep my Sabbaths and reverence my sanctuary; I am the Lord.' How appropriate it is to here bring in God's Sabbaths as opposed to such heathen marks! The Sabbath commandment is the greatest commandment of the ten. If we keep it properly, we shall keep all the rest. If we do not keep it, we cannot be said to be commandment keepers."

4. Was the Sabbath made for the Jews only? Or was it made in the beginning for all mankind?

"Let us read Isa. 56:1-3: 'Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people.' Then God pronounces blessings on the Gentiles who will keep the Sabbath. These will be realized in the future. No literal sacrifices will then be offered. This is done no more. God here speaks to answer those who object to keeping the Sabbath because they are not Jews. The Sabbath was made in Eden for all the race. Observe the expression, 'That keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil' (on the Sabbath, understood. This is the sense of the Hebrew). It means that evil done on the Sabbath is far worse than that done on another day. To illustrate, let us read Ex. 22:1: 'If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.' Why not restore five sheep for a sheep, as well as five oxen for an ox? But few ministers will note this, and give an answer. It is because the sheep have to be carried on the shoulders: but not so with the oxen; hence to equalize the punishment, the transgressor was to return four sheep and five oxen. But to the point: In harmony with the principle that an evil done on the Sabbath was worse than one done on another day, the Sanhedrim decided that he who stole a sheep on the Sabbath, should return eight sheep, and that he who stole an ox should return ten oxen. There was double guilt,—that of Sabbath-breaking added to that of stealing; hence there must be a double punishment. In Isa. 58:13, we see that we must be very careful in keeping the Sabbath. We are not to do our own ways, nor find our own pleasure, nor speak our own words on that day."

5. I endorse that doctrine as Scriptural. But do you know of any case of Sabbath-keeping in our day outside of Jews and Christians?

"Yes; a Hebrew traveler at St. Petersburg

said he found people in Persia who were neither Jews nor Christians who kept the Sabbath as made for the race in Eden. It was their religion."

6. In Lev. 23:15, we read: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete." English translation. The French translation reads: "Seven weeks," etc. Which Sabbath were they to count from? the seventh-day Sabbath, or the yearly Passover sabbath? And do you translate, seven Sabbaths, or seven weeks?

"They were to count from the yearly Passover sabbath; and we translate seven weeks."

I think you are right, and that here, as in Greek, the Sabbath, because of its importance, gives its name to the week.

7. Was the 15th day of the first month a weekly Sabbath from which to reckon, to arrive at Pentecost, and from which to reckon all other weekly Sabbaths in the year? In other words, was it a necessity to be governed by the moon and by the reckoning of the first month, to determine which day of the week should be the Sabbath? Was the Sabbath changed nearly every year? and were the 15th, 8th, and 1st days of the first month always weekly Sabbaths?

"No, never. The 15th day of the first month was a yearly sabbath,—the Passover sabbath; and the reckoning of the weekly Sabbath did not depend in the reckoning of the month; and the weekly Sabbath was never changed from one day of the week to another. The Passover sabbath was no more fixed on a particular day of the week than are Christmas and New Year's."

8. As *dāth* (law) in Dan. 7:25 is one of those nouns which have no plural form, some have translated it in the singular and some in the plural. How do you translate?

"And he shall think himself able to change the times and the law (singular)."

9. Have you any proof that Abraham kept the Sabbath?

"Yes; he kept God's commandments, his statutes, and his laws." Gen. 26:5.

The following are among other interesting points that Mr. Saxe made:—

1. "'Ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings' (Lev. 23:3); i. e., wherever you dwell, in every latitude. This meets the objection that the Sabbath cannot be kept all over the earth. The Sabbath, like other days, goes around the world, and the Jews are found in every country: and if they can keep it in all their dwellings, others can."

2. "The term *Hebrew* is first applied to Abraham in the Bible (Gen. 14:13); and it was applied to him because he came from the other side of the river. That is the sense of that term in Hebrew."

3. "Abraham came from Ur (Heb., fire or furnace) of the Chaldees (Gen. 11:27, etc.); i. e., from a furnace in Chaldea from which he escaped as the three worthies at a later period escaped from a furnace in the same country. The Talmud teaches that he was thrown into a furnace because he had torn down idols and opposed idolatry, and that he miraculously escaped from it, after which God told him to leave his country."

REMARKS.

Let us receive the truth, whatever may be the source from which it may come. There has been with many a tendency to repulse and even persecute the natural descendants of Abraham, and reject important truths that God has committed to them, because the Jews crucified Christ. Is this the way to help that people? Such a course is now being viewed in a more rational light by most of civilized nations,—as being largely the fruit of carnality, bigotry, and prejudice, which have in too many cases ruled out precious truth. This is emphatically true of the Sabbath truth. Why reject that truth because the Jews have it? Why not rather receive it on its own merit, and honor the Jews so much the more because they have it, and labor with them for its promotion? Such a course

would encourage in both Jews and Christians a spirit of investigation, lead to an exchange of views, and would result in much good. If we are to reject all that comes to us from the Jews, then we should turn away from the Bible, Christ, and salvation itself, which Christ declares "is of the Jews." John 4:22.

Paul, the apostle to the Gentiles, was far from bemoaning the advantage of the Jew when he said that it is "much every way: chiefly because that unto them were committed the oracles of God." Rom. 3:1, 2. The Jews are the only nation of whom it can be said that most of them can read and understand the language in which the Old Scriptures were written; and not a few of them can speak that language as readily as the readers of the REVIEW can speak their mother tongue.

What subterfuges will not men resort to, to evade the truth of the Sabbath! None of these is more palpable than the doctrine that the 15th day of the first month was invariably a weekly Sabbath, and that consequently the Sabbath was changed nearly every year. In that case the Sabbath would be the rest-day of the Lord only during such years as it would fall on the day corresponding with the day on which God rested. But the fourth commandment makes no such exceptions. It is invariably "the Sabbath (Heb. rest) of the Lord thy God,"—the seventh day on which God rested, that we are required to keep. Ex. 20:8-11; Gen. 2:2, 3.

Nor would it be possible to obey the fourth commandment by keeping God's rest-day, if we could not, because of the revolution of the earth and from causes resulting from traveling from east to west or from west to east, determine which day is the day of God's rest. Yet the Sabbath of the fourth commandment was made for man (Mark 2:27),—for all the inhabitants of our round world,—and God would not command impossibilities.

Adam Clarke having dwelt on the mark *tav* in Eze. 9:4, 6, teaches the same doctrine concerning heathen marks that our Hebrew friend Mr. Saxe does. He says: "It was also common for the worshipers of particular idols to have their idols' mark upon their foreheads, arms," etc. See his commentary. "This," says Lowth, in the Comprehensive Commentary, "alludes to the custom of Eastern nations to mark their servants in the forehead."

How forcible is Eze. 9:4, 6, when applied to the Sabbath as a sign, mark, or seal, of the living God, distinguishing him from idol gods, which is to be placed in the foreheads (minds) of the "servants of God," before the winds of war shall blow, and the vials of the wrath of God shall be poured out in the seven last plagues! Ex. 31:17; Eze. 20:12, 20; Rev. 7:1-3; 16. *Tav*, as the last letter of the Hebrew alphabet, was a significant mark among the Hebrews. In this respect it answered to the *omega* of the Greeks, and meant something final,—a conclusion or concluding work. See Rev. 22:13. How fitting, then, is the application of the letter *tav* in Eze. 9:4, 6, to the Sabbath, as the characteristic mark of God's authority and the last day of the week, in the closing reform on the commandments of God. Rev. 14:12, 14; 22:12, 14; 12:17.

Especially is this application forcible when viewed in the light of the fact that while the mark of God's authority is being unfolded and put in the minds and hearts of God's servants, an opposite mark is also taught and enforced. Rev. 14:9; 13:16, etc. This mark we believe to be the Sunday Sabbath,—the mark of papal authority as based on tradition,—an institution which, in its embryo state, was the mark of the authority of the first of heathen deities, the sun, and which was afterward transformed into a Christian institution by that power that spoke great words against the Most High, wore out the saints of the Most High (embracing the pure church in the Dark Ages that kept the Sabbath), and thought himself able to change the times and the law. Dan. 7:25.

Dear reader, search the Scriptures and historical facts, and read the admissions of the Cath-

olic church in her catechisms, and see whether these things are not so. See also works published on these subjects at the REVIEW Office, Battle Creek, Mich.

CONCORDANCE TO THE DOCTRINE OF BAPTISM.

BY N. G. BOWERS.

1. Occurrence of the Word.
 - a. Baptism, 21 times as in Matt. 3:7.
 - b. Baptize, 7 " " " 3:11.
 - c. Baptized, 46 " " " 3:6.
 - d. Baptizeth, 2 " " " John 1:33.
 - e. Baptizing, 4 " " " Matt. 28:19.
 - f. Baptizest, 1 " " " John 1:29.
 - g. John the Baptist, 14 times as in Matt. 3:1.

Total 95 times.
2. Three Kinds of Baptism. Matt. 3:11.
 - a. Matt. 28:19.
 - b. Acts. 1:5.
 - c. Matt. 24:41. Rev. 20:15.
3. Baptism Commanded. Matt. 28:19.
4. Where Administered. To Whom. By Whom.

a. River Jordan, Mark 1:5.	Jews.	John.
b. " " " 5:9.	Jesus.	"
c. Enon n'r Salim, Jno. 3:23.	Jews.	"
d. Jerusalem, Acts 2.	3,000.	Apostles.
e. Near Gaza, " 8:26.	Eunuch.	Philip.
f. Damascus, " 9:10.	Saul.	Ananias.
g. Caesarea, " 10:1.	Cornelius.	Peter.
h. Philippi, " 16:12.	Lydia, etc.	Paul.
i. " " "	Jailor, etc.	Paul.
5. Subjects.
 - a. Adult Jews. Matt. 3:6.
 - b. Jesus 30 yrs. old. " 3:16.
 - c. Those teachable. " 28:19.
 - d. " convicted. Acts 2:37.
 - e. Men and women. " 8:12.
 - f. Believer. (Eunuch). " 8:37.
 - g. " (Saul). " 9:18; 22:16.
 - h. Believers. (Cornelius). " 10:47, 48.
 - i. " (Lydia, etc.). " 16:14, 15.
 - j. " (Jailor, etc.). " 16:30-34.
6. Action.
 - a. "In Jordan." Matt. 3:6. "Out of the water." Matt. 5:16.
 - b. "Much water." John 3:23.
 - c. "Down into," "come up out of." Acts 8:38, 39.
 - d. "Buried." Rom. 6:3-5; Col. 2:12; 1 Cor. 10:2.
7. Relations. Repentance-sin-law. Acts 2:38.
8. One Baptism. Eph. 4:5.
9. Baptisms. Heb. 6:2.
10. Did Paul baptize extensively? 1 Cor. 1:14-16.
11. Did Jesus Baptize? John 3:22; 4:1, 2.
12. Significance of Jesus' Baptism. Matt. 3:15.
13. Baptized for the Dead. 1 Cor. 15:29.

OF ONE MIND.

BY A. SMITH.

"Be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

The above and kindred texts do not evidently refer so much to uniformity in originality of thought and judgment as to that resulting from calm deliberation; for so long as the members of our race differ in organization, they must also differ in consequent methods of executing any given scheme, so far as primitive plans are concerned.

The obvious meaning is that individual judgment, necessarily differing in detail, being submitted to the church or any of its branches, is adopted or rejected as a whole or with modifications; and to the conclusions arrived at, individual judgment is surrendered, so far as the practice or execution of the scheme is concerned; although, the church possibly not being infallible in all its branches, an opinion to the con-

trary may be entertained until an opportunity may make it proper to become outspoken.

Just so far as individuals or churches are in harmony with Christ, or otherwise, just so far may their plans or operations be right or wrong. The apostle, evidently, had the highest moral condition of the church in view when he penned the language of the text.

CHRIST THE SUFFERER, AND CHRIST THE CONQUEROR.

BY MRS. MAGGIE ABDELL.

THE SUFFERER.

BEHOLD him in Gethsemane's garden so fair,
Look at the anguish betrayed in his prayer,
See the red blood starting out from his face
As lowly he bows at the footstool of grace;
Look at him standing forsaken, alone!
In this dark hour the faint-hearted have flown,—
Not one to stand by him in this hour of trial,—
Even Peter has left him with words of denial.
Look! look once again; they have him arrayed
In dark purple robes, and mock honor displayed;
They have platted a crown—behold him as now
The long, cruel thorns pierce the pure, noble brow!
Ah! look once again, behold the sad sight,
Look on the Son of the God of all might;
He is nailed to a tree, he is pierced in the side,
Yet "Father, forgive them," he prayed ere he died.

THE CONQUEROR.

Behold! death is conquered, the grave is forlorn,
Christ rises triumphant at breaking of morn;
See! he is ascending in clouds dazzling white,
And angels receive him—he's gone from our sight!
Oh, say, can it be he has left us for aye?
No; did you not hear the bright angels say,
"Even so as this Jesus has gone from your sight,
Thus will he return with glory and might?"
Then look once again, even now you may see
This very same Jesus who died on the tree;
See the bright clouds unfolding to let him pass through,
And hear the glad music in harmony true.
The graves are all opened, the saints all arise,
And see! they are hastening away to the skies.
Yes, Jesus will welcome his ransomed ones home,
And return to possess his own rightful throne.
Oh, glorious sight! oh, look once again!
Cast your glad eye over this now happy plain;
No sorrow, no care, all is joy, peace and rest;
For under King Jesus the new earth is blessed.

MORE PREACHING IN OUR CHURCHES.

ELD. WM. COVERT.

OUR brethren and sisters generally feel that there is a sad lack of ministerial help in our churches. Many desire a regular system of appointments, thinking that such an arrangement would greatly strengthen the churches. While I think that more preaching for most of our churches is desirable, I would caution the friends not to depend upon preaching too much. Trust in the Lord, and punctually attend to work that you know to be your duty. Do not forsake the assembling of yourselves together, as the manner of some is, but exhort one another, and so much the more as you see the day approaching. Should all the ministers that we have at work spend all their time with the churches, we could not then arrange for meetings as often as once a month in each place where meetings are held by our people. Then we could do but little more in new fields, and our missionary zeal would freeze up, and our spirituality leak out, and cold formalism would take the place that energy and love should occupy. Doubtless our churches have been left too much alone in the past, yet in this matter we should seek the medium, where truth and duty reside.

And now I have a word of advice to our churches upon this important subject which will, if heeded, secure more preaching for the churches, and still keep as large a per cent of men engaged as evangelists as we have had in the past. Do you desire to hear what it is? If so, please get your Bibles. Now read Gen. 28:22; Lev. 27:30; Mal. 3:10-12; Matt. 23:23; Heb. 7:8. Do you get the idea? If not, I will explain: The tithe is one tenth. This is the share that the Lord regards as his part of the income from his tenants. As he made the earth, the air, the water, the electricity, the light, and arranged for the laws of evaporation, condensation, and gravitation, with all the provision for the succession of seasons,—cold, heat, etc., etc.,—and created seed with vitality and power to repro-

duce itself, and then created man after all this was accomplished, he only intended to set him over his works as a tenant, and requires of him the tenth. This belongs to the Lord as truly as a share in a crop of wheat belongs to a farmer who rents his field to his neighbor.

Now in order to make the plan of salvation entirely free to man, the Lord even proposes to meet the financial cost out of the tithe, which "is the Lord's." But many have appropriated the Lord's share, and when it is wanted to keep our ministers in the field, and encourage others to work in the vineyard of the Lord, it is not to be found. It is either "hid in a napkin" or "buried up in the earth." I verily believe that our Saviour's language is to be understood literally in Luke 16:10, 11: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" As surely as God watches our conduct, just so surely he is charging every cent against those who try to rob him. "Will a man rob God?" Brethren and sisters, this is a question that should cause us to search our hearts, and watch our business transactions, for these things will come up again. We will have to meet them in the Judgment.

There is another phase of the subject to which the prophet Malachi calls our attention. He says that we should "bring all the tithes into the store-house." Some who are paying a tithe are not putting it into the treasury, but choose to make their own appropriations. So much of it is used to build meeting-houses; a part of it is paid into the T. and M. cause; another share goes to pay room-rent for church purposes, and to buy wood and oil and hire a sexton; and thus a large per cent of it never finds its way into the church Conference treasury.

While I believe that there are many in our churches who should be excused from paying more than a tithe, I also believe that if all would do their duty, offerings enough to build houses of worship, and meet missionary expenses, and care for the helpless among us, would come in. Trust in God, with economy in expenses, mingled with a wholesome industry, would accomplish all that is indicated in this article.

PERILOUS TIMES.

BY GEO. O. STATES.

THAT we are living in perilous times, any person who reads the secular papers can but be convinced. In a recent paper I noticed the following: "Murders, 9; attempts to murder, 5; suicides, 7; elopements, 2; hanging, 4; lynching, 1; duels, 1;" besides the usual reports of disasters by land and sea. Surely we are fast approaching, if we are not already in, the time spoken of by our Saviour in Luke 21:26, when men's hearts are failing them for fear. The New York *Sun*, in commenting on the crimes of the day, has the following under the head of "Crime and the Clergy:"—

"The clergy have figured with unusual prominence in the criminal record of the past few weeks. Almost every morning has brought news of some misdeed by a minister. We find one clergyman attempting suicide because he has been refused by a girl he professes to love; another shooting a brother minister because of some real or fancied insult to the slayer's sweetheart; and a third being carted off to jail in a prison van upon a charge of misconduct toward a member of his household.

"Crime by clergymen seems particularly repulsive, because it is the office of the offenders to teach virtue to their fellow-men. But they do not all fulfill this function.

"On Sunday evening the Rev. H. Lightbourn preached in the Seventh-street Methodist Episcopal church upon the text, "Thou shalt not kill." He discussed the Dukes case, and declared that it was a terrible thing for Dukes to be shot down by a pale-faced youth, but it was a more terrible thing for that scamp to walk the streets with the blood of the boy's father on his hands. 'I

tell you, this minister of the gospel went on to say, 'if judges and juries can be found to liberate such scamps, the people will have to rise up and take things in their own hands.'

"Such an utterance is simply a commendation of unlawful homicide. Whatever anybody may think as to the fitness of the fate which befell Dukes, so far as he was concerned, no one will pretend that it was lawful to kill him as he was killed. Mr. Lightbourn implies that it may be a praiseworthy act to violate the law of the land, even in such a matter as the slaying of a human being. Talk of this sort may be pleasing to some people, but we do not believe it is the language of Christianity.

"When lynch law is preached from the pulpit, no wonder so many clergymen themselves become criminals."

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark, 16:15.

"BE YE ALSO READY."

"I am now ready." 2 Tim. 4:6.

READY to fight for Jesus,
If the trumpet call resounds,
And the rallying hosts of evil
Fill earth's great battle-grounds;
Ready to raise his banner
'Mid the foeman's fiercest din;
Or ready to die in his service,
If death win the day for him.

Ready to speak for Jesus,
If he needs a human tongue,
To tell out the wondrous story,
That from age to age has rung;
With never a thought of laurel,
And never a hope of gain,
Content to be just an echo
Of his matchless love to men.

Ready to work for Jesus,
If work be his will for me;
By swift, light-hearted service,
Showing my loyalty;
Stooping to lift a burden,
Or offering sympathy;
Thankful to share with angels,
Such happy ministry.

Ready to give to Jesus
My life, my love, my all,
If my heart, alert and eager,
Hear his sweet, constraining call;
Never a thing withholding,
That he stoops to ask of me,
Giving my choicest treasures,
With a glad heart willingly.

Ready to wait for Jesus,
If he wills to tarry long,
Whiling away the watch-night,
With soft and Heaven-taught song;
Watching each pale star waning,
Ere the golden glory dawn
Floods earth and sky with brightness,
And crowns the coming morn.

—Eva T. E. Poole.

QUARTERLY REPORT OF THE BALE, SWITZERLAND, V. M. SOCIETY.

From April 1 to June 30, 1883.

No of <i>Les Signes des Temps</i> mailed to France, 659; distributed and mailed in Switzerland, 10,555. Total, 11,214.	
No. of <i>Stimme der Wahrheit</i> mailed and distributed,	48
" " <i>Good Health</i> distributed,	50
" " letters written,	131
" " letters received,	248
" " subscribers for <i>Les Signes des Temps</i> ,	53
" " " <i>Stimme der Wahrheit</i> ,	9
Total,	62
No. of missionary visits,	53
Value of tracts sold by the society,	\$1.87
" " periodicals sold by society,	6.17
Donations by strangers,	5.10

M. EETZENBERGER, Sec.

Bale, July 5.

TO DISTRICT NO. 4, MINN.

DEAR BRETHREN: It seems quite necessary to hold a meeting in this district in the near future; but the district is so large, being about one hundred miles one way, by some eighty or ninety the other, that it seems advisable for us to consult together as to when and where it will be most practicable to hold a meeting. The churches are so far apart that it is quite impossible for me to visit them at present, therefore I request the librarians of the T. and M. societies (or the local elder where there is no librarian), to write to me at once, giving their P. O. address, so we may be able to make necessary arrangements.

Chatfield, Minn. J. M. HOPKINS, Director.

NORTH PACIFIC T. AND M. SOCIETY.

The seventh annual session of this society was held on the camp-ground at Beaverton, Oregon. The first meeting convened June 21, at 5 P. M. Prayer by Eld. Colcord.

Minutes of the last annual meeting read and accepted. Report of labor, finances, and standing of the society was called for and read. The reports, on being compared with those of last year, showed about three times the amount of labor performed and money received.

No of members,	113
" " reports returned,	245
" " members added,	49
" " " dismissed,	6
" " missionary visits,	619
" " pages of tracts given away,	60,723
" " " " loaned,	49,722
" " " " sold,	68,565
" " periodicals distributed,	10,136
" " <i>Signs</i> taken in clubs,	166
" " new subscribers obtained,	158

The Chair, being empowered, appointed committees on Nominations and Resolutions. After remarks by Eld. Haskell the meeting adjourned to call of Chair.

The financial standing for the year ending June 1, 1883, is as follows:—

Due from societies,	\$39.32
" " ministers,	6 80
" " private individuals,	42.57
Books, tracts, etc., on hand,	239.97
Total,	\$378.66
Due <i>Signs</i> Office,	\$89.56
" REVIEW "	149.39
" for new tent,	140.00
Total,	\$358.95

CASH STATEMENT.

Cash on hand July 1, 1882,	\$10.11
Received on periodicals,	444.83
" " tract fund,	498.44
" " reserve "	238.10
" " tent and camp-meeting fund,	130.85
Total,	\$1314.33
Paid to <i>Signs</i> Office,	\$883.19
" " REVIEW "	70.00
" for new tent,	100.00
" on last year's camp-meeting expenses,	34.13
" for general expenses,	25.59
Total,	\$1112.89
Cash on hand,	\$209.44

SECOND MEETING, JUNE 25, 5:30 P. M.—Prayer by Eld. Haskell.

The Nominating Committee submitted the following: For President, Eld. C. L. Boyd; Vice-president, O. Dickinson; Secretary, Mrs. C. L. Boyd; Assistant Secretary, J. Cole; Directors: Dist. No. 1, J. C. Bunch; No. 2, T. H. Starbuck; No. 3, J. Burden. Moved that No. 3 be divided so as to form another district to be known as No. 4, and that G. W. Davis be its director. The nominees were all elected to their respective offices.

Moved that the State officers draw the line between the two districts, Nos. 2 and 3.

The Committee on Resolutions presented the following report:—

Whereas, The past year has shown marked prosperity in our society; and therefore—

Resolved, 1. That we acknowledge the hand of God, and our increased confidence, in this branch of the cause of the Lord; and—

2. That we are therefore encouraged to labor with increased zeal to disseminate the light of present truth among our fellow-men.

Whereas, The providence of God clearly indicates that his blessings accompany the colporter work of many missionary laborers in obtaining trial monthly subscriptions to the *Signs of the Times*; weekly visiting subscribers; selling our publications, etc.; therefore—

Resolved, That we hereby express our confidence in this phase of the missionary labor, and will do what we can to encourage proper persons to devote their time to this work.

Whereas, Much time is required to obtain first numbers of subscriptions to the *Signs* from Oakland, Cal.; therefore—

Resolved, That we recommend our State Secretary to order a sufficiently large club of the paper to remain to all who subscribe for less than six months.

Resolved, That we encourage suitable persons in our various churches, who cannot devote all of their time to missionary efforts, to devote what time they can in their own neighborhood to obtain trial subscriptions, to visit, and to secure renewals of subscriptions.

Resolved, That we urge our brethren and sisters, while traveling through the country, to solicit trial subscriptions to the *Signs*, even though they cannot revisit the subscribers; and that the names be sent to the State Secretary and then to some experienced V. M. worker to increase by correspondence the interest created.

After a short intermission, another meeting of the society was called.

The consideration of the resolutions was resumed, and after interesting remarks, questions, and explanations, they were adopted.

Pledges were made on the reserve fund to the amount of \$558.00, and \$109.10 on tent and camp-meeting fund.

In an informal meeting it was advised that the State Library be moved to East Portland as soon as possible, and that the place be thoroughly canvassed preparatory to tent-meetings. \$300 was pledged to help carry forward the canvassing enterprise.

Five young men and two young women go from the meeting to enter upon the canvassing work in the near future. CHAS. L. BOYD, Pres.

MRS. C. L. BOYD, Sec.

OUR WORK.

For six thousand years men have looked forward to the time when the gospel would triumph, and Christ would come to save his people. Enoch prophesied of this time, and all the prophets of God spoke concerning it. It can be truly said concerning this time, that many prophets and kings have desired to see these times and these things, and died without seeing them only as God opened it before them in vision. The instrumentalities which God has ever used in carrying forward his work, to all human appearances have been very inefficient; but it is efforts put forth in great weakness with a desire to glorify God, that God has made fruitful.

It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." It is the word of God, accompanied by his Spirit, that has overthrown kingdoms, changed governments, and will, in the end, prove the salvation of the people of God. Paul said to Timothy, "Preach the word," and this when there would be heaps of teachers having itching ears. If the attention of the people can be called to the truth of the Scriptures, and they be induced to read and examine for themselves so as to be Bible Christians, a permanent work is accomplished. Nothing can overthrow it, for any work that is established upon the principles set forth in the word of God,—taking the Scriptures for a guide,—must endure forever. It is the word that is to run to and fro, and be glorified.

The colporter's work that has been encouraged among our people, should be of such a character as to bear the divine stamp, and not the human. It should induce men to study the Bible; and in proportion as their attention is called to the Sacred Volume, and they become interested to read for themselves, good fruit will accompany the effort. We would not be understood as referring simply to the reading of the Bible without any definite object before them, but the attention should be called to what the Bible teaches on those truths which pertain to this time. The labor, therefore, should bear two features; 1. That of getting men to read the Scriptures; 2. That of placing before them the right object of studying the word of God, and directing the mind in the right channel. One who is successful in this is a workman who needeth not to be ashamed.

The tent-meetings held in California this season, as well as in the Eastern States, are conducted on something of a different plan than heretofore, with some success, especially in those places where the Bible is studied; and those who act a part in visiting, make a special effort to inform themselves so as to be successful in leading the people to investigate the Scriptures for themselves. In Southern California, Elds. Briggs and Israel, and with them a number of colporters, are holding a series of meetings. Each morning this little company have a Bible-class. They use the "Biblical Institute," committing the scriptures to memory, and, as far as possible, preparing themselves to have Bible readings upon the different questions which arise with the people they visit. One of these brethren writes as follows:—

"We have been having a drill on different subjects, and each person has a short form of Bible-reading questions in his Bible, so when the Sabbath question or any other subject comes up, each one makes it a point to have the person or family visited get a Bible, and have the subject cleared up right from the Scriptures. In this way a controversy never arises; but the people are in almost every case convinced that the Bible teaches that doctrine. We also prepare to answer objec-

tions that are founded on texts that they think prove their theory.

"When a colporter goes out, and is himself walking in the light, he can do a great amount of good in this way. I do not see why very many of our brethren and sisters may not be educated in this way to make efficient workers. By practice they could soon get so they would not have to look at the questions. They could get companies of neighbors together, and have prayer with them, and Bible readings, and in this way get right into the heart of the Bible-reading people, and get the truth before them in an effectual manner. They are not then converted to the man, but to the Bible, and to God. By thus doing they will not only interest the individuals, but learn to study the Bible more and more themselves."

This is the course that was followed in the days of the Reformation. "The Bible, the Bible," cried Luther; and so did all the reformers of the sixteenth century, and so they have done in every age of the world. The Waldenses educated their children to memorize the Scripture, and to explain Scripture, by reading Scripture from their childhood up. God blessed them, and strengthened them; and they were sent out as missionaries through Central and Southern Europe, among the Catholics, and to those who had had the Scriptures taken from them. Where these missionaries found it safe to leave a portion of the Sacred Volume, they did so; and the historian says that the Reformation of the sixteenth century was largely owing to the seed sown by this people in scattering the Sacred Volume, and getting people to read it. They would enter schools as students, but unknown as Protestants, and in a short time would permeate the entire school with a desire to read the Scriptures. Believers were raised up everywhere, and this kind of seed gave a healthy growth to the Reformation.

It is this spirit of labor that we must have in the closing work of the third angel's message. The old hands in present truth have studied and feasted on these solemn truths many a night till past the midnight hour. Our people should more thoroughly educate themselves in the word of God, and be prepared to answer questions that may arise, and to interest people in the study of the Scriptures. This will lay a foundation that cannot be overthrown by all the powers of darkness. Every family should have their Bible readings, and become familiar with the Scriptures, especially that portion that relates to present truth. More of an effort should be made to instruct the children in this way. The truth that is sent forth to different nations and different parts of the earth, is taking effect more than ever before. This desire to enlighten others is the true missionary spirit that we should possess. God has sent men here from every nation under heaven, and this country is the great missionary field. It is here that we find men representing every nationality and every tribe under heaven; and God holds us responsible for being channels of light to them. When these men embrace the truth, they send it back to their friends, so that in the most hopeless nations there are to-day believers in the Sabbath of the Lord. The word of God carries conviction to the heart. There is power in it, not only to mold the character, but to convert the persons, and lead them to Christ. It is the great light that lightens the world; it is God's word; it is God's law; and it is to be sent to all parts of the world. We are living in the most important and solemn period in the six thousand years of the world's history. It is the closing work of the gospel of Jesus Christ. What we need is pure hearts and clean hands, and a devotedness and zeal which exceeds that of the apostles themselves in disseminating the light of truth, that God may accept our efforts, and the truth may triumph, and bear off the victory.

S. N. HASKELL.

—There is in our day a marvelous idolatry of talent. It is a strange and grievous thing to see how men bow down before genius and success. Let us draw the distinction sharp and firm between these two things: Goodness is one thing, talent is another. When once the idolatry of talent enters the church, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and Godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress.

—F. W. Robertson.

The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

LESSON FOR THE SECOND SABBATH IN AUGUST.

(See Instructor for August 1, 1883.)

NOTES ON THE TEXT.

(Acts 14:1-27.)

ACTS 14:1. In Iconium.—There is no reason to suppose that its character was different from that of the other important towns on the principal lines of communication through Asia Minor. The elements of its population would be as follows: A large number of trifling and frivolous Greeks, whose principal places of resort would be the theater and the market-place; some remains of a still older population, coming in occasionally from the country, or residing in a separate quarter of the town; some few Roman officials, civil or military, holding themselves proudly aloof from the inhabitants of the subjugated province; and an old-established colony of Jews, who exercised their trade during the week, and met on the Sabbath to read the law in the synagogue.—*Howson.*

Ver. 2. Who persuaded the people.—How the Jews produced this effect on the minds of the heathen, we are not told. They sometimes alleged for that purpose that the Christians were disloyal, that they had a king of their own, and would prove dangerous to the Roman supremacy.—*Hackett.*

Ver. 3. Granting signs and wonders.—But, as was stated in verse 1, the multitudes were converted by preaching before any miracle was performed. The miracles were wrought as signs of Christ's approval of his servant's work.—*Rev. Com.*

Ver. 5. When there was made an onset.—This could not have been an open attack, but refers rather to the excitement, as the apostles avoided violence and stoning by a timely flight. In 2 Cor. 11:25, Paul writes, "Once was I stoned." A careful and critical writer observes, "Had this meditated assault at Iconium been completed, had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions, or even had the account of this transaction stopped without going on to inform us that Paul and his companions were aware of the danger and fled, a contradiction between the history and epistle would have ensued. Truth is necessarily consistent; but it is scarcely possible that independent accounts not having truth to guide them, should thus advance to the very brink of contradiction without falling into it."—*Ibid.*

Ver. 11. Saying in the speech of Lycaonia.—Hitherto the intercourse between the missionaries and the people of Lystra had been carried on in the Greek tongue, the ordinary language of commerce in the cities of Asia Minor; but now, amazed and excited, the Lystrians returned to their native dialect. It is evident that the apostles did not understand what was being said (ver. 14), or they would certainly at once have checked the Lystrians and corrected their false notions. Their subsequent horror at the divine honors about to be paid them, indicates that they had not understood the exclamations of the people.—*Ibid.*

Ver. 14. They rent their garments.—This was the ordinary Jewish mode of expressing horror or grief. 2 Sam. 1:2; Matt. 26:65.—*Ibid.*

Ver. 15. Living God.—A designation of the Old Testament to distinguish Jehovah as a real power and living person from the dumb idols of heathen nations.—*Ibid.*

Ver. 19. Certain Jews.—The same Jews who had driven the missionaries out of Antioch and Iconium followed them to Lystra. Here they accomplished what they had failed in doing before.—*Butler.* With rare exceptions, the Jews stirred up every persecution suffered by Paul. The stubborn jealousy of the race felt that in Paul they had to fear one whose life's work was the breaking down of the wall of partition which separated the Hebrew race from the rest of the world.—*Schaff.* **They stoned Paul.**—Once he stoned another, and once he was stoned himself. What a crowd of memories must have rushed up when he felt his spirit swooning away under the stone shower!

This would seem the echo of his own dread act. Stephen's heroic death must have left its mark deep on the heart of the converted Paul.—*Arnot.* It is observable that we read of no injury being offered to Barnabas. It is probable that it was Paul's superior zeal, as being the chief speaker, that marked him out as the special object of persecution.—*Gloag.*

Ver. 20. He rose up.—That this recovery of Paul after the cruel stoning was miraculous, is the natural, indeed the only inference.—*Schaff.* For though it does not appear that he was actually dead, yet he must have been terribly bruised and crushed, and quite unfit to travel, as he did next day.—*Stock.* That one stoned and left for dead by a savage mob, should revive and go about as if nothing had befallen him, must have been a still more striking evidence of the mighty power of God present with these teachers, than what the people had seen before in the restoration of the cripple.—*Cambridge Bible.*

Ver. 21. They returned again.—From each of the cities where they had preached the gospel, they had departed suddenly, before the churches had been settled in the faith, and before arrangements had been made for their government, and hence they felt constrained to revisit them.—*Gloag.*

Ver. 25. Preached the word in Perga.—If our conjecture is correct, that they went up from Perga in spring, and returned at the close of autumn, and spent all the hotter months of the year in the elevated districts, they would again pass in a few days through a great change of seasons, and almost from summer to winter. The people of Pamphylia would have returned from their cold residences to the warm shelter of the plain by the seaside, and Perga would be full of its inhabitants. The gospel was preached within the walls of the city, through which the apostles had merely passed on their journey to the interior.—*Howson.*

Ver. 27. Opened a door of faith.—Paul several times uses the word *door* figuratively for an avenue of access to preach the gospel, as in Ephesus (1 Cor. 16:9), at Troas (2 Cor. 2:12); and in the epistle to the Colossians he asks them to pray that a "door for the word," etc., might be opened to him. The expression here signifies that the Gentiles had been admitted to a share in the hopes of the gospel. Faith is not represented as a door, but as having gotten access to the blessings of salvation.—*Rev. Com.*

PRACTICAL NOTE.

In some of the most delicate manufactures of this country, the web, in a rude and unsightly state, enters a vessel filled with a certain liquid, passes slowly through, and emerges continuously at the opposite side. As it enters, the cloth seems all of one color, and that one dim and unattractive; as it emerges, it glitters in a variety of brilliant hues arranged in cunning figures, like a robe of needlework for the adornment of a queen. The liquid through which the fabric passes is composed of certain fiery, biting acids; and the reason why it is strained through such a bath is, that in the passage all the deforming and defiling things that have adhered to its surface in preceding processes may be discharged, and the figures, already secretly imprinted, may shine out in their beauty. Thus the disciples of Christ are, in this life, drawn through great tribulation, that in its bitter waters the manifold incrustations that defile their beauty may be discharged ere they appear before the great white throne. Already, and by the ministry of the Spirit, the various features of their Redeemer's likeness have been secretly imprinted on their hearts; but these features have been so overlaid by manifold corruptions in actual life, that the new nature can scarcely be recognized. Hence the necessity of providing a searching medium, and making even those who are "his workmanship" pass through it for their own good.

I had been informed, as I looked curiously on the web in perpetual motion passing through, that if it were allowed to remain one minute too long in the bath, the fabric itself would be destroyed. The manufacturer, skillful and careful, has so tempered the ingredients on the one hand, and timed the passage on the other, that while the impurities are thoroughly discharged, the fabric comes out uninjured. In wisdom and love, both infinite, the Lord has mingled the ingredients, and determined the duration of the baptism; so that on the one hand none of his should be lost, and on the other, every grace of the Spirit should be brought out in its beauty upon all his own.—*Arnot.*

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., JULY 31, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

THE SABBATH TO THE FRONT.

J. M. ARMOUR, in the *Christian Statesman* of July 19, 1883, calls attention to the phenomenal fact that the Sabbath question has suddenly been forced to the front as one of leading importance which cannot be ignored or set aside. He says:—

"The Sabbath question is at this hour more prominently before the public mind than at any previous period of our national history. Not alone in the Empire State, but in all the States of the west and northwest, not alone in the great metropolis of this continent, but in all the cities of our land, yes, in the small villages on the frontier, the Sabbath-Temperance or the Temperance-Sabbath question is pressed to the front."

In reference to the future of this question, he says:—

"THE SABBATH QUESTION CANNOT REMAIN AS IT HAS BEEN IN THE PAST.

"It is not that either party in this conflict directly aimed to press this issue at the present time. Had the wishes of either party been consulted it is probable that the majority would have preferred to 'let well enough alone'—the Christian people content with the legal recognition of the Sabbath in the individual States—the non-Christian content with the extreme laxity in the enforcement of Sabbath laws. This state of mutual forbearance, which has characterized our country for now above a hundred years, might have lasted, so far as now appears, for another century, had there arisen no exciting practical moral issue, to put an end to this long truce, and arouse both parties to arms."

THE GREAT WEEK OF TIME.

EVENTS OF THE THIRD AND FOURTH THOUSAND YEARS.

Third Article.

THE third thousand years may be divided into periods as follows: From the birth of Abraham in the year 2,009 till his entrance into the promised land was seventy-five years. From that point till the descent of Jacob into Egypt was two hundred and fifteen years. The sojourn in Egypt was two hundred and fifteen years. Thus four hundred and thirty years elapsed between the promise made to Abraham and the giving of the law. Gal. 3:17.

It is generally supposed from Ex. 12:40 that the sojourning of the children of Israel in Egypt was four hundred and thirty years. But according to the reading of this passage in the Samaritan Pentateuch and the Septuagint, the period of four hundred and thirty years includes also the sojourn of the patriarchs in the land of Canaan. Then the Israelites sojourned forty years in the wilderness; after this six years were employed in the conquest and division of the land of Canaan; after this four hundred and fifty years elapsed during which the judges ruled till Samuel the prophet. Thus the call of Samuel in the year 3,009 marks the commencement of the last half or the 6,000 years.

Having given a synopsis of the third thousand years, we now state in detail its important events. The commencement of this period is marked by the birth of Abraham in the year 2,009, two years after the death of Noah. It is a common error to suppose from Gen. 11:26 that Abraham was the

oldest son of Terah, and that he was born when his father was 70 years of age; for we learn from Gen. 11:32; 12:4; Acts 7:2-4, that Abraham was seventy-five years of age when his father died at the age of two hundred and five years. Abraham therefore was born when Terah was one hundred and thirty years old. Abraham is first mentioned in Gen. 11:26, not because he was the oldest of the sons of Terah, but the most important.

The next important event is the entrance of Abraham into the land of promise at the age of seventy-five years, 2,084 years from the creation. Abraham thus entered Canaan because God had promised that in him all the families of the earth should be blessed. Gen. 12:3. A few years after the entrance of Abraham into Canaan, occurred the first war recorded in history. Gen. 14. Ishmael was born when Abraham was eighty-six years old, in the year 2,095. Isaac was born when Abraham was one hundred years old, 2,109 years from the creation. Just before the birth of Isaac, Sodom was destroyed. Gen. 18 and 19. Shem died in the year 2,159, when Abraham was one hundred and fifty years of age. Gen. 11:11. Jacob and Esau were born in the year 2,169, when Isaac was sixty years old, and Abraham one hundred and sixty. Gen. 25:26. Abraham died at the age of one hundred and seventy-five years, when Jacob was fifteen years old, in the year 2,184. Gen. 25:7, 8.

Isaac died at the age of one hundred and eighty years, in the year 2,289. Gen. 35:28, 29. Jacob went down into Egypt in the year 2,299. Moses was eighty years of age when he led the children of Israel out of Egypt. Ex. 7:7. This was 2,514 years from the creation. Immediately after they had crossed the Red Sea, God gave to them the ten commandments. Ex. 19 and 20. In consequence of their rebellion, they wandered in the desert forty years (Acts 13:36), and entered the promised land in the year 2,554.

It appears from Joshua 13 and 14 that the land was divided among the tribes six years after their entrance into it. This was in the year 2,560. From the division of the land till the time of Samuel the prophet God gave judges to Israel for the space of four hundred and fifty years. Acts 13:19, 20. This brings us to the call of Samuel, about the year 3,009. The call of Samuel may therefore be said to mark the end of the third thousand years and the commencement of the fourth.

God called Samuel to fill the office of prophet, as well as that of judge. But when Samuel became old, the people feared that their next judge might be a bad man, like the sons of Eli, and they demanded a king. 1 Sam. 8. God raised up to them Saul as their king. But after a short time he became a bad man. We do not know the length of the reign of Saul; but it appears from Acts 13:21, 22 that the space of forty years intervened between the call of Samuel and the commencement of the reign of David in the year 3,050.

David reigned forty years. 1 Kings 2:11. The accession of Solomon was therefore about 3,090 years after the creation. Solomon began to build the temple in the fourth year of his reign, and finished it in the eleventh year, about the year 3,101. 1 Kings 6:37, 38. Solomon reigned forty years, and died about the year 3,130. 1 Kings 11:42.

When Rehoboam came to the throne, ten of the twelve tribes revolted against him. 1 Kings 12. The ten tribes were thenceforward called the kingdom of Israel, and the two tribes, Judah and Benjamin, were called the kingdom of Judah. All the kings of the ten tribes were wicked men, but Ahab was the worst of them all. During his reign, Elijah, by the power of faith, shut heaven that there should be neither dew nor rain during

three years and a half. 1 Kings 17:1; Luke 4:25; Jas. 5:17. Elijah was translated about the year 3,212. 2 Kings 2.

It was about the year 3,320 that Jonah was sent to prophesy against Nineveh. The ten tribes of the kingdom of Israel were carried into captivity about the year 3,400. 2 Kings 18:11, 12. The kingdom of Judah did not take warning from the ruin of the kingdom of Israel, but followed the wicked example of the ten tribes. Therefore God sent Nebuchadnezzar, king of Babylon, against the kingdom of Judah, and he destroyed Jerusalem, burned the temple of the Lord, and carried the Jews away to Babylon. This was about 3,533 years after the creation. Babylon itself was taken by the Medes and Persians under Cyrus about the year 3,582, or 538 years before Christ. Dan. 5.

Cyrus gave the Jews permission to return from Babylon to their own land about the year 3,584. Ezra 1. The following year they began to rebuild the temple. Ezra 3. It was about the year 3,663 that Artaxerxes issued his decree for the rebuilding of Jerusalem. Ezra 7. From this decree the seventy weeks and twenty-three hundred days of Daniel 8 and 9 are to be dated.

Alexander the Great overthrew the Persian empire 331 years before Christ, or about 3,789 years after the creation. The Jews made their first alliance with the Romans 161 years before Christ, about the year 3,959. This was the commencement of the ascendancy of the Romans over the Jews. This covenant with the Romans was renewed twenty years later, about the year 3,980, and out of this relation with the Romans came great trouble to the Jews and their final ruin. The alliance between the Jews and Romans may therefore be said to mark the end of the fourth thousand years from the creation of the world.

J. N. A.

THE TESTIMONY OF JESUS AGAIN.

ABOUT three months ago I published an article in the REVIEW entitled "The Seventh-day Adventists and the Testimony of Jesus Christ." I was not surprised to find that it evoked considerable adverse criticism. Several articles have been written with a view to controverting the arguments which were presented therein. Two of them have been published in other papers, and the substance of one of them appears in this week's REVIEW, together with replies by myself to the various points made therein. In answering the article which I answer in this week's paper, I reply at the same time substantially to that one of the three articles, of which I have spoken, which was published in the *Otsego Union*, since all the important points are covered by the objections which are found in the former. To the third article I shall pay no attention, as it contains nothing sufficiently logical to justify a response. I am gratified that my original article has been criticised as fully as it has been. The best way to test the capabilities of an iron-clad is that of subjecting it to the fire of the enemy. So, too, with a tenet of faith. If it passes successfully the ordeal of rigid examination, we feel that it is more worthy than ever before of our confidence and esteem.

It is not a little singular that, if we are correctly informed, all three of the persons who have written against the views that we advanced respecting the testimony of Jesus, are those who either hate or disbelieve the manifestation of spiritual gifts recognized by S. D. Adventists. This fact simply serves to illustrate the important bearing of Rev. 12:17 and 19:10 upon the question whether the gifts among us are genuine or not. The opponents of these gifts discover very readily that if we are right in our interpretation of those passages, either the gifts found among us are

what they claim to be, or else we are not the remnant church. They look with comparative indifference upon the discussion of those texts which are cited to prove in a general way the perpetuity of spiritual gifts; but the moment you touch the passages spoken of above, they are disturbed as nothing else will disturb them. They immediately realize that we must be routed from those strongholds, or else they will be driven from generals to particulars, from the question of the possible perpetuity of spiritual gifts to that of their actual existence among the commandment-keeping people of God. It is one thing to admit that the spirit of prophecy might exist among us; it is another thing to conceive that it must exist among us, if we are what we claim to be, *i. e.*, the last generation of Christians.

We do not give the name of our western friend to whom we reply this week, for the reason that we have selected the points of his argument instead of giving all which he has written. We have done this in order to save space. In doing so, we have endeavored to give all the points so fully and so accurately, that there could be no room for complaint. The subject has occupied so much space already, and so long a time has been given for the presentation of objections, that it is fairly to be presumed that no more attention will be given to it for the present.

W. H. L.

THE WICKEDNESS OF GRUDGING.

THE prevalence of grudging among the professed people of God is a sad evidence that the love of Christ is greatly lacking. Last week we spoke of the love of Christ, without which we are not true Christians. We are to love one another as Christ loved us. We must have an intense interest for the prosperity, the salvation, and reputation of those who are Christ's disciples. The grudging spirit soon destroys this love in the heart, and interferes with all true spirituality.

"Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5:9. This language seems to be specially directed to those who are looking for the coming of the Lord. The whole connection speaks of that fault, and tells us how we should act in view of Christ's near coming. This verse plainly implies that there will be great danger lest a spirit of grudging be permitted among those who are looking for Christ's second coming. It plainly states that those who do this will be condemned.

The solemn admonition that the Judge standeth before the door, ready to enter upon the work of judgment, should alarm every one who cherishes a grudging spirit. Grudging is utterly opposed to the spirit of true religion. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself; I am the Lord." Lev. 19:18. Mr. Webster in giving the meaning of "grudge," uses the following definitions: "To show discontent, to murmur, to complain, to repine;" and gives the passage above quoted in James as an illustration of its meaning.

How many churches have been cursed with this spirit of grudging among its members! Some little matter of deal, or some misunderstanding arising from some cause or other, some hasty words or lack of appreciation, or tale bearing, or some other trivial reason causes bad feelings to be engendered in the hearts of members, and perhaps for months or years they cannot look upon some other member of the church with any feelings of interest or affection. Remarks are made; others become involved, bitter feelings ensue; and perhaps a little church which God had blessed, whose meetings had been seasons of spiritual consolation and encouragement, now becomes a scene of animosities, and Christian love and union depart. These things become so common that people hardly realize that grudging is a sin. I have known of many who passed for good Christians, who even occupied official positions in the church, or were the wives of those who did, to hold these grudges with the greatest tenacity for months and years. If they had been told that they were not true Christians, they would have felt that they were greatly abused.

But what right have those who persistently hold grudges to the name of Christians? A Christian is one who follows Christ. No other person is entitled justly to such an appellation. One who does not follow Christ is not a Christian in

any true sense. What resemblance is there between a person who carries an old grudge salted down in his heart for months, so that he cannot look upon some fellow-member with any feelings of love and sympathy or speak of him with any manifestation of affection, to Christ our Lord, who gave his life for those who had never shown him a kindness. He had such love for his enemies that as he hung upon the cross in agony, he said, "Father, forgive them; for they know not what they do." He wept over the Jewish nation, and Jerusalem, and would have gladly gathered them, as bitter as they were, as a hen gathers her chickens under her wings; and saved them from ruin if he could?

If any person is a Christian, he must follow Christ. He says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Matt. 5:44-47. Is not this command of Christ to love our enemies binding as a part of the faith of Jesus? And does he not teach that in order for us to become the children of our Father who is in Heaven, we must obey this command? And this is spoken of our enemies,—those that hate us, and are trying to injure us. We are not permitted to bear grudges and feelings of dislike, hatred, and bitterness even against them, and much less against those who are members of the church, whom we are commanded to love "even as Christ loved us."

It is a sad fact that the love of many of the members of Christ's church never rises higher than that of the wicked publicans. There is no class of wicked men but that love their friends and those that treat them kindly, and will show kindness in return. We fear there are many among us who never get a greater degree of love than this in their hearts. If their brethren in the church flatter them and treat them with the greatest respect, and do as they want them to do, they have quite a fair opinion of them; but if they hear some little expression, or know of some little act, that seems to show disrespect, they salt down a grudge in their hearts, and carry it around with feelings of dislike and repugnance, and even hatred. This spirit is Satanic, and is utterly inconsistent with the plainest principles of the Christian religion. Says the apostle Paul in the 12th of Romans, "Bless them which persecute you: bless, and curse not;" "Recompense to no man evil for evil;" "If thine enemy hunger, feed him; if he thirst, give him drink;" "Be not overcome of evil, but overcome evil with good." How many do we find among us who trample under foot these plain declarations of Scripture, and dare to manifest hatred, speak wicked and unkind words, and backbite with their tongues. By doing thus, they show themselves to be living out the principles of the carnal mind, and exhibit the works of the flesh, which are hatred, variance, emulations, wrath, strife, envyings, etc., of which it is said that if we do such things, we shall not inherit the kingdom of God.

They that are Christ's have crucified the flesh with the affections and lusts, and do not bear this kind of fruit, but rather the fruits of the Spirit,—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. The flesh must be crucified, or die at last the second death. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:31, 32. What beautiful sentiments are these! What peace would reign in our churches if these words of God's Spirit were followed! We must dwell upon these principles, and impress them everywhere upon the hearts of the people. It is the living out of these instructions which makes men Christians far more than speaking in meeting, praying once in awhile, or being baptized. While these are all proper, and are duties, yet they are not of equal importance with such principles as actuate the daily life. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies,

kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you so also do ye." Col. 3:12, 13. How many grudges would we be permitted to carry around in our hearts if we obeyed the Scriptures? It would be impossible to have such a feeling in our hearts if we obeyed these plain scriptures, which might be multiplied twenty-fold in number. The Bible is full of them; but our ideas of the Christian religion are so low in this apostate age that people think they can violate these plain statements with impunity, and yet be saved to dwell in a Heaven where grudges will never enter. Such are making a great, a terrible, and a fatal mistake. Satan,—though a covering cherub next to Christ himself,—and a third of all the angels of Heaven, although they had long dwelt in the presence of God, and were far higher and nobler in wisdom and strength than mortal man, were cast out into darkness and ruin because they brought contention and hatred into Heaven. The peace of Heaven could not be jeopardized by the presence of those influences.

Can we suppose God would admit men who are actuated by the same malignant spirit,—who bear grudges against their brethren and sisters,—to the blessings of a home where God and Christ and the holy angels dwell? Certainly not! May God help us all to see that grudging is a sin of great magnitude, one that mars the prosperity of the church, destroys the unity and communion of God's people, brings upon them the condemnation and reproach of the enemies of God, shuts out the Spirit of Christ from the church, and hinders us from fellowship with Christ our Lord, and will shut every one who dares to indulge in it out of Heaven. The question every one of us should carefully consider in our own hearts is, Do I hold a grudge against any living soul? If so, we should never rest till our hearts are freed from it, and we can feel to pray for those we have felt hardness against, till we feel that we would gladly do them a kindness, and labor for their eternal salvation. Then may we hope that Christ will forgive our sins, and at last bring us home to the haven of rest.

GEO. I. BUTLER.

OUR COLLEGE AT BATTLE CREEK.

UNQUESTIONABLY there is a great interest among our people to know when the College will open again, and what will be the policy of those entrusted with its management. Many inquiries have been made recently concerning these points, and the object of this article will be to shed light upon them. The Board of Trustees hope to be able to so arrange matters that the fall term may commence about the first of next September. There are difficulties to be overcome before we can definitely announce the date for its commencement. There are many perplexing questions to be solved, which the Board of Trustees are carefully considering. They hope to be able soon to reach satisfactory conclusions, and to state the exact date for the beginning of the term.

Let us consider some of the questions involved in the re-opening of the College. It has remained closed for one year. Why? Because as conducted for some time previous to its closing, it did not answer the purpose for which it was established. And further, because the state of feeling existing in the community surrounding it was such that those to whom its management was entrusted felt that there was no reasonable hope that a better state of things could then be obtained.

We will enlarge somewhat upon these points. Nearly seventy-five thousand dollars have been furnished by our people to establish and sustain this institution. For what purpose? We answer unhesitatingly, To provide the means by which our young people might be prepared for usefulness in the cause of God. This was the special object which led them to raise this large sum. It was a great sacrifice, and never would have been made but for this purpose. The College was established as a denominational school. Every one familiar with its early history, and with the calls made for means to erect the building, purchase the grounds, etc., know this to be a true statement. It is not likely any one will dispute it. It was thought that if we had an institution of our own, in which right religious influences should prevail, the Bible be taught, careful attention be paid to

morals, strict discipline be enforced, and instruction be given in the doctrines of our faith, that large numbers of our young people would not only be saved to the cause, and kept from giving up the truth, but that very many would give themselves to the work of God, as ministers, colporters, canvassers, missionaries to foreign lands, helpers in the offices of publication, teachers in our schools, physicians in our medical institutions, and workers in the cause generally. We firmly believe yet that these views were consistent, and that such results would have been seen, had these conditions been maintained.

In the earlier history of the College there was to a certain extent a realization of these expectations. There were many accessions to the ministry from the ranks of our young men who attended the College. Many of these are doing good work in the cause, and are becoming strong laborers. In those days the College was, on the whole, a blessing to our people; yet we will venture to express the opinion, that it has never yet filled the position fully that it was designed to fill, nor accomplished all the results intended by the Spirit of God in its establishment.

The later years of its history have been far less satisfactory. Worldly influences, and a desire to pattern after the popular schools around us have been gaining ground. These subtle influences, working insidiously, brought about at last a wide departure from the principles upon which the institution was founded. Many students with worldly objects and some with skeptical views, have come to the College. These have had their measure of influence. More attention has been paid at times to fitting pupils for teachers in the public schools of the country, than to prepare them for a place in the work of God. As a consequence we have sent out many of our brightest young people to follow the business of teaching school. They have done this with credit to themselves, and have shown that our College instruction was thorough; but it would have been far better for this cause and for them had many of these devoted themselves specially to the work of God.

The influences surrounding the College have never been the most favorable for its religious prosperity. At times they have been a great hindrance. The atmosphere pervading the homes of the students has much to do with their spiritual condition. Very few of our young people who have attended the College the last few years have gone from it to devote themselves to the work. Many have become teachers, or canvassers for works not of our faith, and have given themselves to other employments. It is a sad thing to say, but the truth compels the statement, that many young persons who came to the College with a desire to qualify themselves for a useful place in the cause, and who were firm in the truth, have gone away indifferent to it, or soured in their minds, or, practically, infidels. We meet these cases in all directions, and there is nothing in our history which leaves a more painful feeling in our hearts.

The last year the College was open a crisis was reached. The principal employed was a man of little experience in this message, who seemed to think he knew better what was needed than those of long experience in the work. His ideas were sanctioned by many of the church and many of the students. The wrong tendency above mentioned was greatly strengthened. The influence of some of the older teachers was cut off, and their lot made very bitter. The authority of the Board of Trustees was treated with contempt and defiance. When the Board at last almost unanimously requested the principal and two others of the faculty to resign, they squarely refused. The state of feeling in the church and among the students was so high that the Board thought it better to permit the faculty to go on, and finish up the school year, rather than to assert their undoubted right of turning them out. So this course was taken, though the Board took little responsibility in the management of the College from this point till the College year closed.

Under such circumstances, and with much of the same feeling continuing, the Board of Trustees felt it to be their solemn duty to close the College until a different state of things existed; and the General Conference of our people sustained the Board in their action. A year has intervened, and now the question comes prominently before us, Shall the College again be opened? We answer, Yes; if we can indulge in reasonable hopes of having such a school as will be a benefit to the cause, and accomplish the object for which the College was created.

And right here we are glad to state some favorable omens of good, which make us hopeful of better days for our College. The last year has been one of reflection, and with some of repentance, and with others of development till their true character has become manifest. Through the precious light which the Lord has in mercy granted to his people, matters have been seen in a clearer light at Battle Creek. Last spring the church met, passed resolutions, and over three hundred of the most prominent members signed them, stating, in effect, that they would stand by the authorities of our people if the College was again opened, and cast their influence against any spirit of insubordination which might arise in it, and sustain the proper influences. This was all the more gratifying because done voluntarily on the part of the church, no pressure whatever being brought to bear by any of the Board, and all the members of the General Conference Committee being absent. With these assurances to which they have pledged their word, and signed their names, freely, we trust there are reasonable hopes of securing the right influences.

A very different spirit is manifest in the church at Battle Creek the present year from that which was seen last year. Many persons have expressed themselves as deeply regretting the course they pursued in the troubles of the College. We have met in our travels quite a number of our young men whose influence was cast against the Board, who have come to us and expressed much regret at the course they pursued. This was honorable on their part, and wholly voluntary. A very few others who acted a prominent part in those College troubles have joined the forces of our bitterest enemies, and are doing their utmost to destroy confidence in those who are placed in responsible positions in this cause, and to break down faith in the testimonies. Thus they show out what was in their hearts. All these things prepare the way for the College to open with favorable prospects of success.

Yet there are great difficulties to be met if we have such a school as will meet the mind of the Spirit of God. It will require men of sound judgment, deep piety, and those whose whole hearts are enlisted in the work of God, to mold and manage it, if it ever fully succeeds. Such are not easy to find. We can never have true success until the main object for which the College was created is kept constantly in view, and the spirit of true humility and the love of Christ actuates teachers and scholars. The spirit of pride and display and vanity and worldly success has been far too prominent. To make a show in graduating exercises, and in displaying diplomas, and to be called "Professor," has with many been a great object. We firmly believe if this institution had never been called a College, but had simply been a school of instruction, where our young people could come to learn things that would make them useful, and where they could obtain thorough discipline of mind, and learn God's truth for this time, without any graduating exercises, diplomas, etc., that it would have accomplished far more good than it has, and it would have escaped some disasters it has experienced.

The schools of our land are mostly conducted in a manner to generate pride and vanity. "Knowledge puffeth up." This is why it is so hard to find any among the so-called learned professions who are willing to accept unpopular truth. Such go forth with a profound sense of their own importance. They are proud and vainglorious. Many of our young people who have attended our College have shared in such feelings, and some have been nearly ruined by them so far as being of any use in the cause of God is concerned. We want a school where the tendency of the instruction is calculated to lead young people to become "meek and lowly of heart," like Jesus our Saviour. The prevalence of pride, self-conceit, and vanity has been a principal reason why it has been so hard to get pupils to submit to proper restrictions. They wanted to do as they pleased; and it is not to be wondered at that when they had those who would praise and flatter and talk much about their excellent conduct, they liked it, and thought it was just the right thing. The human heart ever likes praise and flattery better than reproof.

To bring about the true spirit in our College will require a great effort. To secure proper officers and teachers who will exert the right influences, and bring into the school the Spirit of Christ, and lead the minds of the pupils to the truth, is a difficult problem, and one which the Board of

Trustees is now trying to solve. We hope for such success as will enable us soon to announce the time when our College will open.

GEO. I. BUTLER, *Chairman of Board of Trustees.*

TEXAS CAMP-MEETING.

THIS meeting was held according to appointment, July 13-23, in a beautiful grove in the immediate vicinity of Waxahachie. This was the same place occupied one year ago. The weather was fair throughout the entire meeting, and contrasted favorably with the wet and mud of last year. We expected it would be very warm, but we saw warmer days on the Dakota camp-ground than here.

We arrived in the camp on Friday evening, the 13th, and found the meeting in progress, with about two hundred campers on the ground. The following morning being the Sabbath, we were ready to do our part in the service of the day. The first thing we met in the early morning meeting was a spirit foreign to the third angel's message, which was a source of perplexity and trial the first four days; but after a severe rebuke the meeting rose above it, and victory turned in favor of the truth. We met this influence carefully, yet firmly, and were pleased to see a result far better than we feared at first.

The preaching was mostly of a practical nature, calculated to meet the present wants of the cause, to correct existing errors, and to elevate the standard of piety and true devotion. The subject of faith was much dwelt upon, and with profit, because of a prevailing tendency to follow impressions. It is faith that pleases God,—a living, working faith in all the branches of his cause. It is dangerous to follow feeling or impressions, as such a course, if pursued with zeal, generally tends to fanaticism.

As we came near the second Sabbath of our meeting, the camp filled up till there were upwards of three hundred and fifty on the ground. The meeting rose in interest, the blessing of the Lord came into our midst, and nearly all went to work in earnest to seek a closer union with God.

On Friday, the 20th, an especial effort was made, and about seventy-five came forward; some seeking God for the first time, others returning who had become backslidden, and others renewing their pledges of devotion to the work and service of God. The next day being the Sabbath, this work was continued; but only for those who were seeking God for the first time, and those who had gone so far back as to lose their hope. Thirty-five responded to this call, most of whom were exercised with deep feeling and tenderness of heart. The blessing of the Lord came upon us in our season of prayer. The next day thirteen were baptized.

Children's meetings were held nearly every day, and they became very interesting. We are more than ever convinced that the children should not be neglected in any of our camp-meetings. Here is an opportunity to make impressions on their minds that will be the means of turning many of them to the Lord. In these meetings can be seen the benefits of the thorough instruction many of them are getting in our Sabbath-schools.

The canvassing work, conducted by Bro. G. A. King, was another feature of our meeting that was good. Several persons were found who will hereafter give themselves fully to the work.

The business meetings were conducted with unity of feeling, and the different enterprises were crowned with good results. The Conference seems to be prospering under the faithful labors of Bro. Kilgore. The T. and M. society needed help. A resolution was passed to raise a reserve fund of \$1,000. This resolution was put in force at once, and in a short time an even \$1,200 was pledged. This was far beyond our expectations. It surely shows a willingness on the part of our brethren and sisters to sustain this branch of the work.

On Sunday morning, the last day of our meeting, we took up the foreign missions and International T. and M. Society, more with the idea of instructing our people concerning the work, and the present financial condition, than with the object of raising means to sustain them, seeing they had been so liberal to supply the needs of their home work. But there was a desire on the part of many to do something; and in a short time pledges were taken to the amount of \$228.10.

This was about equally divided among the four objects. If our brethren and sisters fulfill these pledges the coming year, we shall expect the Lord will greatly bless the cause in the Texas Conference.

On the whole, we had a good camp-meeting. We find the third angel's message the same in the State of Texas as in other parts of the world. The same willingness to sacrifice for its advancement exists in the hearts of all our people everywhere. May God speed on the message till every jewel is found, and brought safely into the kingdom.

I. D. VAN HORN.

PERSECUTION.

FROM a private letter just received from Eld. S. Fulton, who has been having a good interest at Leach, Tenn., we learn that the spirit of opposition is stirred.

He writes: "Our nice new tent has been burned to ashes, and notices pasted up on the roadside and public buildings stating that if the citizens permitted me to preach in any of their houses, meeting-houses, or school-houses, they would burn them also; and that if I did not leave, they would take my life. The matter has created great excitement throughout the country, and has won to the cause many friends. Yesterday (Sunday) we held a meeting on the ground where the tent was burned, and before we left the ground, \$129 was pledged with which to purchase a new tent," etc.

We are glad Bro. Fulton has been able to reach the hearts of the people, and bring them to obey God. This is what stirs the enemy. We shall see more of this bitter opposition as we draw near the end. We have ordered another tent made for Bro. Fulton to be sent just as soon as it can possibly be done.

GEO. I. BUTLER.

TO THE OHIO MINISTERS AND LICENTIATES.

DEAR BRETHREN: You remember the plan of reporting to our State Conference, that was set before you at our last State quarterly meeting at Clyde. You were there advised to make a note of the form recommended, and it is presumed that you did so. We expect all reports of ministers and licentiates to the Conference this year to be made after the plan there recommended.

There should be a reform among us in the matter of reporting, in order to insure correctness and uniformity, and to enable the auditing committee to do their work understandingly.

If your reports do not come in as recommended, the auditing committee may see fit to pass them back to you for re-writing. Let your report of labor and financial report end Aug. 14, 1883, the first day of camp-meeting; and pass them in to the State Conference Secretary as soon after you reach the camp-ground as possible.

H. A. ST. JOHN.

MORE ABOUT THE VIRGINIA CAMP-MEETING.

ARRANGEMENTS have been made with some of the brethren to have their teams at the depot to meet the afternoon trains of Wednesday and Thursday, Aug. 8, 9, for the purpose of taking to the camp-ground the brethren and sisters who come by rail. If all those coming by rail will make their arrangements to get to New Market on either of the above-named days, we will do all we can to have them and their baggage taken to the grounds free of charge. Come, and have your baggage checked to New Market, Va., B. and O. R. R., and inquire for R. T. Foltz. Let all try to be there by Thursday, as undoubtedly the brethren will not go to the train with their teams after that day. Other conveyances will be found daily, for the transportation of any one who wishes to attend the meeting.

We will have on hand on the ground a full supply of our publications, both in bound and pamphlet form. Many of these books should be in the hands of all our brethren and sisters, and they will here have a chance to supply themselves with these works.

COMMITTEE.

CAMP-MEETINGS IN IOWA.

THOUGH we have not been very successful in hearing from the parties interested, we take the liberty to appoint camp-meetings as follows:—

We will hold the Western Iowa meeting at Smithland, Woodbury Co., Aug. 16-21. The meet-

ing will begin Wednesday night, and will break up early Tuesday morning. The brethren at Smithland agree to meet all persons coming from the west at Whiting Station, Wednesday, and take them to Smithland free of charge; but there will be no teams there after Wednesday. If any come to Whiting later than Wednesday, they will be obliged to hire their own conveyance to the ground. The brethren will meet all passengers coming from the east at Mapleton, Wednesday and Thursday, but not later; and these will be carried free of charge. All who wish transportation from these places will please write to G. W. Hoskins, so he can calculate on the number of teams to send.

There will be another camp-meeting at Algona, Aug. 23-28. This meeting will also begin Wednesday eve. The brethren at Algona will make the necessary preparation. We hope our brethren and sisters in Northern Iowa will show their appreciation of this meeting by turning out and assisting by their presence, and prayers, and otherwise, to make the meeting a success. We are sure that our people need the benefit of these meetings, but, brethren, you cannot be benefited by them unless you are there. The usual provisions for both man and beast will be provided. We shall also have two forty-foot tents on the ground, so that we will have more room for lodging than formerly. But we advise all who can to secure tents; if you cannot purchase them, perhaps you can rent them from some of our brethren in the State. You will enjoy the meeting better to have a tent by yourself. But let none stay away for lack of a tent. All who come will be provided with tent room. Be sure, however, and provide yourselves with what bedding you wish; *remember this*.

We shall endeavor to have all the help at these meetings that it will be necessary to have, and hope our brethren and sisters will come to the meeting not simply to get acquainted with each other, and to have a social time, but to seek God and his help.

E. W. FARNSWORTH.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

THE CHURCH MANUAL.

(Continued.)

QUALIFICATIONS REQUISITE TO CHURCH MEMBERSHIP.

While it is in the highest degree desirable that members of the Seventh-day Adventist churches should be established in the outset upon the cardinal doctrines of our faith, it has nevertheless been thought advisable to make the tests of church fellowship as few in number as it is possible to do. It is the custom, therefore, of our denomination to insist that candidates for church membership who have recently come to the faith, should be required to give their assent before admission to a church to such doctrines only as are most clearly deducible from the word of God, and are inseparably connected with the practical duties of the Christian in his daily walk. For this reason, the church covenant has been made as simple as possible, embodying in general terms a pledge to keep the commandments of God and the faith of Jesus.

The commandments of God referred to in the covenant, are the decalogue, or ten commandments, given on Mt. Sinai. They are a synopsis of every duty which springs out of love either to God or to man. The keeping of them involves the conscientious observance of every one of the ten. It is well understood that Seventh-day Adventists interpret the fourth as literally as they do the other nine commandments, and consequently, that they insist upon the observance of the seventh day of the week as the Sabbath by all who enter into church-fellowship with them.

The words "faith of Jesus," as employed in the covenant, cover all the doctrine of the gospel of Jesus Christ. It is not understood, of course, that the persons adopting the covenant assume that there can be no truth taught in the New Testament, however unimportant it may be, which they do not both hold and practice. Since the great Romish apostasy, the course of the Christian church has been progressive. Old truths, long hidden by the rubbish of papal superstition, have been brought to light one by one. It is to this fact that Seventh-day Adventists owe their exist-

ence. They should, therefore, be among the very last to insist that there are not still other important doctrines yet to be discovered in the word of God. When they covenant together to keep the "faith of Jesus," they should be understood as pledging themselves to observe all the teachings of the New Testament as they now understand them, and to hold themselves in readiness to receive and practice such as may be revealed to them hereafter.

Among the doctrines which a progressive experience has led them to accept, and which, though regarded by them as of the greatest importance, they nevertheless do not insist shall be unqualifiedly accepted by those who have but just come to the faith and ask for admission to the church, is that of the perpetuity of spiritual gifts. This doctrine is one which, though plainly set forth in the word of God, is very unpopular at the present day. It is one, the proper investigation of which, requires a little time. It would seem unreasonable, therefore, that the young convert should be denied the ordinances of the Lord's house, and the fellowship of God's people until such time as he shall become established upon this point of faith. While, therefore, it is not customary to admit into the church those who have positive convictions against the doctrine of the perpetuity of spiritual gifts, as held both theoretically and practically by Seventh-day Adventists, it is the practice of the latter to admit persons who meet all the other requisite conditions when it is believed that they are in a frame of mind such that they will after their admission investigate patiently and without prejudice the doctrines of the church upon that subject.

Should such persons reject the doctrine of spiritual gifts, experience has shown that they would in process of time either ask of their own accord to be disconnected with the church, or develop such characters as to make it necessary to set them one side.

The following points might be mentioned as those which should be met in the experience of a candidate for church membership: 1. The individual should be a firm believer in the inspiration of the Holy Scriptures; 2. He should accept the doctrines set forth in our fundamental principles respecting God the Father, Christ the Son, and the Holy Spirit; 3. He should give good evidence that the work of conversion is going on in his heart, and that the Holy Spirit has so far transformed the same that he is a child of God; 4. He should adopt the covenant of the church as understood by the church itself; 5. He should either be baptized by immersion, or make it clear to the church that he had previously received baptism in that manner; 6. He should be a total abstainer from alcoholic drinks as a beverage; 7. He should not be addicted to the use of tobacco or opium in any form.

W. H. L.

(To be continued.)

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—M. Cheyne.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

THE LOST PROPHECY.

Why is it that the prophecy in Jude 14, 15, is not found elsewhere in the Bible?

H. L. M.

Ans. Several answers might be given. If it were propounded to a certain class of critics, the organ of whom is published somewhere in Iowa, they would probably return answer that either God or the compilers of the Bible, having become ashamed of the said prophecy, had caused it to be suppressed.

As you may not have a great deal of confidence in the wisdom of such interpreters, perhaps it may be well to look about us to see if we cannot discover some better reason. It is undeniably true that Enoch's prophecy must have contained more words than are quoted by Jude. It is also a fact, well understood by intelligent readers of the Bible, that several inspired books are incidentally referred to in the Scriptures, which are not now found in the Sacred Canon. Such a condition of things neither impeaches the wisdom of God nor the honesty of those who collated the different books of the Bible.

Doubtless the lost books under consideration, as

well as that portion of the prophecy or prophecies of Enoch which has not come down to us, were left out of the canonical Scriptures because, in the wisdom of God, it was seen that they had accomplished the end for which they were written, and therefore that it was not desirable that coming generations should be burdened with the necessity of copying and printing over and over again, writings which had fully served the purpose for which they were originally given. W. H. L.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

MAINE.

WILTON, JULY 16.—Our interest is not as good as we would like to report. The *Signs* was sent into one hundred and eleven families, but only three or four have come to our meetings. Several persons say that they believe we have the truth upon the Sabbath question, and three have decided to obey. S. J. HERSUM.
R. S. WEBBER.

WISCONSIN.

BIG SUAMICO, JULY 23.—We pitched the tent at this place, July 16. Our first meeting was held Tuesday evening. It has rained nearly every day since we began, nevertheless our congregation has increased from the first. A great deal of prejudice exists, but some are willing to investigate, and we hope to see them take hold of the truth. We ask the prayers of God's people. E. E. OLIVE.
C. W. OLDS.

MICHIGAN.

VERMONTVILLE, EATON Co.—We pitched our tent here, July 6. Have had much rain. The people manifest an interest to hear the truth. Our tent is in a pleasant place, and is seated with portable settees with backs. They require no stakes, and can be taken apart in a few minutes and packed in crates for shipping. The subject of the law, to be introduced this evening, will be some test of the quality of the interest that is manifested here. G. K. OWEN.
J. A. OWEN.

DAKOTA.

MADISON.—Since the camp-meeting at Parker, I have spent one Sabbath with the church at Madison. We had an excellent meeting which we hope will be a help to all. On Sunday we held two meetings where none had been held before, and we felt encouraged to see the interest manifested. We hope to return at some future time, and bestow more labor there. We pitch a tent this week at Howard, Miner Co., Dakota, which is our address for the present. A. D. OLSEN.

KANSAS.

MOLINE, ELK Co., JULY 23.—The interest in this place is good. We have canvassed the subjects of the advent, signs of the times, and law of God; and yesterday we gave three discourses on the Sabbath question. The people turn out well, and the interest is deepening. Three were baptized last Sabbath. There is a prospect of a good work being accomplished here. This week we shall, by constant visiting and personal labor, try to advance the work. Since last Monday's storm, the weather has been favorable for meetings. J. H. COOK.
L. D. SANTEE.

NEW YORK.

WEST CAMDEN, ONEIDA Co., TENT No. 4.—Since our last report two more honest souls have taken their stand for the truth, and those who at first commenced to walk in the light are steadily advancing and becoming stronger. They enter upon the temperance reform with a zeal that is commendable. Pork, tea, and coffee have been stricken from their bill of fare as they have come to see that to indulge in these is to defile the dwelling-place of the Holy Spirit.

The tide of opposition has continued strong

from the first, but God has manifested his power to save by raising up a few to witness to his truth in this field, which at first seemed so hard and unpromising. We still look for more fruit.

Eld. M. H. Brown and Eld. E. W. Whitney have been with us a portion of the time. Bro. C. E. Hutchins is now here to assist in the music and the missionary work. E. E. MILES.
F. W. GIBBS.

July 23.

NEBRASKA.

STEARNS PRAIRIE.—Closed meetings at this place, Sunday. Two more followed their Lord in baptism. May the Lord bless this little company, that they may grow and increase in knowledge, and in numbers. The debate with the Lutheran preacher came off according to appointment. His position was "no Sabbath," which he failed to sustain in the eyes of his own people. At the close of the debate, the people carried with them to their homes about two thousand pages of our tracts and many *Stimmes* to read on this matter. May the Lord bless these silent messengers. H. SHULTZ.

July 20.

TENNESSEE.

LEACH, CARROLL Co., JULY 20.—The interest at this place is on the increase. Many honest souls are gladly receiving the truth, and we have reason to believe that the Lord is influencing the minds of the people to accept his truth. We also know that Satan is not sleeping; his emissaries are at work. A letter has been found at the tent, threatening that if we do not leave within a specified time, we shall be driven out of the county.

We have been here about seven weeks. Eighty-four are keeping the Sabbath, the majority of which are grown persons and heads of families. Our expenses thus far have been quite fully met. The people receive us gladly at their homes, and a great research is being made in the Scriptures to know whether these things are so. We want to trust in the strong arm of the Lord for protection. Brethren, pray for the work here.

S. FULTON.

W. DORTCH.

OHIO.

YELLOW SPRINGS.—We are still holding on here with better hope and courage than ever. As we anticipated in the beginning, the work moves slow, but one encouragement is, it *moves*. At our last Sabbath meeting we ascertained that there were at least seventeen new Sabbath-keepers here, and we are not without hope of one or two more. We expect to continue meetings as long as we can before going to camp-meeting.

Our last Sabbath meeting was an excellent one. It was heart-cheering to see precious souls coming over on the Lord's side. A few young brethren and sisters from New Antioch and Highland county were with us, and were a help in our meetings. We have a very interesting Sabbath-school. An organization and a meeting-house will be needed here to make the work permanent. It will be necessary to have a watchcare over this work for some time to come. H. A. ST. JOHN.

July 22.

INDIANA.

DENVER.—We closed our meetings at Denver on Sunday night, July 22. The interest improved very much the last two weeks of the meeting. We organized a church of thirteen members of those who once composed the Deedsville church. Six or eight began the observance of the commandments while we were there. They have not yet identified themselves in church fellowship. A Sabbath-school was organized, and ten copies of the *Instructor* ordered. Those who love the observance of the Sabbath, and other interested ones, promise to assist in the Sabbath-school and social meetings.

A commodious hall in the College building was rented for \$2 per month, in which to hold meetings. The expenses of the meeting and shipping of the tent was fully met by donations. We sold about \$12 worth of books, and obtained two new subscribers for the *REVIEW*.

Those who were so prejudiced against us that they wished the weather would be so we could not hold meetings, became much interested, and

wept aloud when we closed our meeting. We never saw prejudice melt away so completely. We can truly say that we never left a place where everybody seemed to be our friends like the people of Denver. J. M. REES.
WM. COVERT.

MINNESOTA.

ALDEN, JULY 19.—Since camp-meeting I have been holding meetings among the churches.

June 30 and July 1, I was with the church at Kasota. As a church, they are not as prosperous, spiritually, as we would greatly desire to see. We tried to help them what we could.

At Eagle Lake, the meetings began Tuesday evening, July 3, and continued over the next Sabbath and Sunday. The missionary spirit was revived, three were added to the church, two by baptism, and a good work seems to have been done. The Eagle Lake church is in the best condition we have seen it for some time.

Sabbath and Sunday, July 15, 16, held the first quarterly meeting with the church at Good Thunder in their new house of worship. It was truly a good season. Although the brethren have lifted heavily in building their church, they took hold nobly in the tract and missionary work. A tract society of over twenty members was organized, and a club of the *Signs* and *Stimme* were taken. May the Lord ever keep their hearts warm with the love of the truth.

I have now just held three evening meetings with the church at Mansfield. I am cheered with the harmony that prevails among them, and the interest that is manifested in their meetings. I now go to Brush Creek. Brethren, pray for us. W. B. HILL.

PENNSYLVANIA.

CLINTON, ALLEGHENY Co.—I left Elicottville June 20, on my return to this State. Stopped near Jamestown, and remained until Monday, the 25th, when Bro. Edgar Russell joined me, and we came to Independence. We found the friends at that place giving evidence of progress in the truth, for which we are thankful. We then turned our attention to locating the tent. We were led to this place as the only one that seemed open to us, but in trying to locate we met some difficulties. We readily secured the promise of our choice of two different lots to pitch upon, but soon the minister (United Presbyterian) interfered, and we failed to get either. Then we tried a third without success. We next applied for an unused meeting-house in the place, and obtained what we supposed a sure promise; but the next day when Bro. R. returned to make arrangements for meeting, the man who gave his promise had come to fear that his bread and butter would diminish, being a merchant, and he desired to be released. Our last hope was to get the school-house, a large building in the town, and we would have to await the decision of a meeting of the board. At this meeting much opposition was made, but we believe God overruled, and we were successful.

We pitched our family tent on the ground, and commenced meetings. Our attendance was small, owing to the opposition, and also to the fact that harvest was ready, but our attendance and interest have increased. The opposition of the ministers is recoiling upon themselves, and we have hope that some will be brought into the truth. We have secured a number of subscriptions to the *Signs*, and disposed of some reading matter. We greatly desire to work in harmony with God's Spirit. D. T. FERRO.

July 20.

ONTARIO.

SHANNONVILLE AND CREEMORE.—The past three weeks I have sold over \$50 worth of books, tracts, and pamphlets, and have done missionary work at Shannonville, where there are a few who are searching for truth, and where I had an opportunity of refuting the errors of a class of European Adventists who have much to say about grace and faith, but say little or nothing about the conditions of grace and the importance of good works. They teach that "once in grace, always in grace;" that those who are once converted, can never fall hopelessly nor be lost; that all the book of Revelation, but that portion which relates to the seven churches, will be fulfilled after the second coming of Christ, which, it is claimed, will be silent, invisible, and unknown

to the wicked; that probation will continue after the second advent; etc. As we showed the true character of this peace and safety cry, honest souls were relieved. Among these were relatives and a minister of the church of England, who urged us to visit him, and attend his meetings among the Mohawk Indians.

I have also spent a few days at Creemore. There I visited and spoke three times to encourage an insolated family of Sabbath-keepers, and instruct some who were interested in our views. Creemore is a thriving village on the Ontario Northwestern R. R., and is about ninety miles northwest of Toronto. This part of Ontario is newly settled, and, so far as I could judge, its inhabitants are a plain, intelligent, and industrious people, and would furnish better material for the truth than those living in older and more popular parts of the country. The population is English, Scotch, Protestant Irish, and Mennonites. True, the British element is slower to embrace new views than the American; but what it may lack in promptness, it will fully make up in stability and perseverance.

I was offered the use of a hall, and urged to give a full course of lectures; but my appointments for the French prevented. The more I see of Ontario, the more I like it as a field of labor. Most of the scattered brethren and sisters in this province have evinced a spirit of sacrifice that is truly commendable. They appreciate and are encouraged at the least indication of something being done in their province, which they think has been neglected. And why are not the British provinces as promising a field as any two States in the Union? These provinces will be a stepping stone to the work from the States to Great Britain. Those who embrace the truth here will be stimulated by the progress of the cause in the States, and will, in turn, give an impetus to the work in their "mother land."

An unusually large tide of immigration is coming into these provinces, not only from Great Britain but also from the northern countries of the European continent, which, thus far, furnish more converts than the southern portions of Europe. Among these emigrants are Mennonites, Danes, Swedes, Norwegians, and Germans. Here is work to stimulate the holy ambition of strong, devoted, sacrificing young men and young women. The heavy duties here, which are about 25 per cent, will make it necessary to publish at least our smaller works; and it may yet be necessary to publish a paper in Canada, in view of the prejudice that exists in many honest minds against publications coming from the States. God select and qualify his own instruments for this field, which I have to leave to pay an accumulating debt I owe to those of my nationality.

Creemore, July 22.

D. T. BOURDEAU.

IOWA.

MITCHELLVILLE AND PRAIRIE CITY.—We closed our meetings at Mitchellville, July 15. About three o'clock in the morning a severe storm passed over the town, doing much damage. Our tents were damaged some by the storm. The family tent was blown down. We left six keeping the Sabbath. Sold only a few books. July 21, 22, we had meetings in the Christian church, which was freely offered us.

July 17, we pitched our tent in Prairie City, and have held nine meetings. Our audience has increased every evening until our tent is well filled. The Free Methodists intend to set their tent in this place to-day, and begin meetings this evening. What the result will be we cannot tell. Pray for us that we may do our work well.

July 24.

J. S. AND R. A. HART.

OTRANTO, JULY 23.—I expect to close our meetings here this evening; have held only a few meetings lately, as the farmers are very busy. We have had good congregations all the time, but there has been so much no-lawism and Universalism preached here that it is hard to move the minds of the people; yet the Lord has been good. Our especial burden has been for our young people here, and nearly all of these have taken a stand for the first time, for which we thank the dear Master. Eld. L. Johnson came here July 13, and the 14th we held our quarterly meeting. The Lord came very near to us. Three willing souls were buried in baptism. In the evening eleven were taken into the church, four of whom

were baptized at camp-meeting. We have tried to hold some meetings among the Scandinavians, but the weather has been very unfavorable, and the people so busy that we could not do much at present. July 21, one more was baptized, and taken into the church. Since I came here, I have scattered about thirty-five hundred pages of tracts, sold about \$30 worth of books, and organized a vigilant society taking thirteen copies of the *Signs*, in the sending out of which our young people are much interested. Eld. Johnson expects to leave for Meriden, Minn., the 25th. I expect to go to Lansing and hold one meeting, and then to Geneva, Minn. We earnestly desire the prayers of God's people.

A. M. JOHNSON.

GRINNELL AND SMITHLAND.—I was with the church at Grinnell July 6, 7, at their first quarterly meeting since they were organized. Nearly every member was present. The ordinances were celebrated Sabbath afternoon, and nearly all took part. Sunday afternoon four were baptized, and five united with the church, making forty-one members now belonging to the society.

July 14-15, I was with the church at Smithland. We were glad to see this company in so good a state of union. Some of the members of this church are trying to labor in the missionary work constantly, and as a result a good healthy interest to hear, among their neighbors, is kept up.

Through the efforts of these workers quite a number have embraced the truth during the last spring. I had the pleasure of baptizing eight, and thirteen united with the church. These were all grown persons but two, and all but two or three were brought into the truth by the efforts of a few workers in the Master's cause. There is an earnest desire to hear the truth in all the surrounding country, and the house was full of interested persons at nearly every meeting.

This church now numbers about seventy-five. It has waded through trials, deep and dark, on account of unruly and immoral members; but by the grace of God it still lives, and I believe that no one cause has done so much to keep it alive as the efforts of a few of its members to labor for the good of others.

We were glad to learn that the church at Grinnell were going to canvass their city for six weeks trial subscribers for the *Signs* at 25 cents each. We hope other churches will do the same. My permanent address is 1322 Brady St., Davenport, Iowa.

E. W. FARNSWORTH.

CORRECTIONVILLE, WOODBURY CO., JULY 17.—We began meetings in this place June 30, and up to date have given fifteen discourses. This is a place of about eight hundred inhabitants, and having just received its first railroad, is rapidly growing. The truth was presented here when the inhabitants numbered about two hundred. A few good souls then embraced the message, and are still endeavoring to obey it. During the last year or two, the population has increased about six hundred. The most of these having never heard the truth, it was thought advisable to again hold meetings in this place.

Thus far, the interest has been good, the attendance varying from seventy-five to two hundred and fifty, and averaging one hundred. But little opposition is manifested, while many are very friendly. The pastor of the Congregational church attends the most of our meetings, and aids by opening with prayer, etc. By his invitation, we occupied the Congregational pulpit one Sunday eve, and he has also spoken once in our tent. Such Christian courtesy manifested by a popular minister, establishes a feeling of friendship, and gives us confidence that he is indeed a servant of God.

We have just introduced the Sabbath question. Last evening Eld. Farnsworth, who has kindly consented to aid us a few days, spoke on the Sabbath in the New Testament. There were one hundred and seventy-five persons present, who paid the very best of attention. Among them were nearly all the leading citizens. As far as we can judge, the people were well pleased, and some are deeply interested. We do not know what the result of our efforts will be. We can only sow the seed; God must give the increase. Our hope and courage are good.

A. G. DANIELLS;
H. P. HOLSER.

CANVASSING IN MINNESOTA.

KNOWING that our brethren will be glad to learn what success has attended our efforts in canvassing for "Thoughts on Daniel and the Revelation," we will briefly report through the *REVIEW*.

After leaving the camp-ground at Minneapolis, we came to Stuartville, Fillmore Co. We have canvassed two townships in eleven days, and have taken between sixty and seventy orders, nearly all for the library binding.

Our faith grows stronger, and we have enjoyed much of God's blessing while engaged in this work. Of course we meet many who are bitterly opposed to the truth; but in communities where our brethren have had a good influence, several desire to learn more of the principles and doctrines of S. D. Adventists, hence have ordered a copy of the book. We feel of good courage, and wish to be remembered in the prayers of God's people.

D. W. REED.

FRANK COON.

RESPONSE FROM ILLINOIS.

IN the *REVIEW* of July 17, the question is asked, "What is Illinois doing?" We answer, Illinois is steadily pushing at the wheel. Our friends must not think, because we are not filling the *REVIEW* with reports, that therefore we are doing nothing.

While it is true that we are not doing nearly as much as we would like to, or as much, perhaps, as we should do, yet the work is by no means at a stand-still. For one, I can say that I never felt of better courage, neither have I ever had more confidence in the final triumph of the truth than now. I receive encouraging news from all parts of the State. Eld. B. F. Merritt is opening up a promising mission in the western part of the State. Bro. Steward, Bliss, Shonk, Hammond, Tait, Owen, and Sister Morse have all been at work. Eld. Ballenger has not been in active service much but has now entered the field once more. Sister Ida Ballenger has been teaching, but this is not all; she has been assisting in carrying on a Sabbath-school composed largely of children from the outside, and has been planting seeds of truth in these young minds, that we hope will bear fruit unto eternal life. Others have been and are at work to build up the cause in our noble State.

Our quarterly meeting at Sheridan, July 7, 8, was very good. The brethren are in union, and have a mind to work. They have a good "report of them which are without," and have in their hearts a real love for the truth of God, and an earnest desire to see it advance.

I attended Dist. No. 9 T. and M. meeting at Gibson City last Sabbath and first day. The brethren here in times past have not been as united in the work as they should have been, but we are glad to see them in a much improved condition. "Let every root of bitterness be rooted out." They have an excellent influence in their corner. Their neighbors turned out well to the preaching meetings. A written invitation was sent from the Union church by one of the trustees, to have one of our preachers come and preach to them. I spoke there last Sunday at 4 P. M., to a very large congregation. They paid profound attention. I pray God that truth may find a lodging place in their hearts. This will be a good place for a protracted effort in the fall. One was baptized, and two received into the church. Three subscribers for the *Signs* were obtained. We were sorry that all the churches in the district did not send delegates to this meeting. Onarga was the only church that sent representatives. Three interested persons came from Strawn to attend the meeting.

In answer to the query about Chicago, I would say, With God's help, the mission will not fail. It is already organized, and under headway. We trust that already work has been done that will be seen in the kingdom of God. Bro. Thompson is doing a good work. There is already pledged and paid over seven hundred dollars for the mission; so Bro. N., and all others, may put their twenties and fifties and larger or smaller sums into it.

We need a suitable place in which to carry on our work in this great city more than anything else. Chicago will always be a missionary field, and we see no good reason why able brethren in Kansas, Missouri, Nebraska, Iowa, Dakota, Minnesota, and Wisconsin should not all take hold with their means to help secure such a place. All

these States will be benefited as much as Illinois by having a successful mission carried on in Chicago. A lot should be obtained, and a suitable building erected in which to prosecute the work. To do this we should have from five to ten thousand dollars. This is more than Illinois can do just now, and attend to all her other work. We will, however, do what we can, and keep the matter before the people. We pray God to put it in the hearts of our able brethren to take hold of this mission and help with their means.

There will be hundreds and thousands of dollars thrown to the "moles and bats," and cast in the "mire of the streets" very soon, that could be used in this mission to glorify God, and save souls. Who will come up to the "help of the Lord against the mighty?"

Omaha, Ill., July 18.

R. F. ANDREWS.

News of the Week.

For the Week Ending July 28.

DOMESTIC.

—North Louisiana will make the best corn crop in many years.

—The corn crop in Georgia and Florida is said to be the best ever grown in the two States.

—A prize fight was broken up in a coal town near Wilkesbarre, Pa., last night by a party of armed women.

—The Woman's Christian Temperance Union of Boston are doing practical work by erecting public ice-water fountains.

—Captain Webb, the English expert swimmer, was drowned while attempting to swim the Niagara River on Tuesday.

—Eight persons were drowned while crossing the river at Clarendon, Va., Wednesday night to attend prayer-meeting.

—A sponge measuring eight feet in circumference has been taken off Key West, and is said to be the largest in the world.

—The Surgeon-General of the Marine Hospital Service at Washington has information that cholera exists at Campeachy and Oaxaca, Mexico.

—A ship loaded with Egyptian rags has arrived at New Haven, and no communication is allowed between the crew and the shore.

—San Francisco physicians have discovered 107 cases of leprosy among the hoodlum class of boys who smoke cigarettes made by Chinamen.

—Another argument for tobacco—it is a favorite with the army worm. Who knows but what the army worm and tobacco may be the connecting link?

—The United States Government is the most generous toward its soldiers of any nation on the globe. It has paid them \$700,000,000 in pensions.

—Since March 1, to date, Chicago packers have slaughtered and salted 1,030,000 hogs, being 139,000 less than during the corresponding period last year.

—During a thunderstorm at Seaforth, Ont., Sunday, the Grand Trunk freight shed was struck by lightning, and with its contents burned. Loss, \$30,000.

—A cyclone swept through Fort Atkinson, Wisconsin, last week, wrecking one hundred buildings and injuring six persons. The damage is estimated at \$50,000.

—Encouraging crop reports come from Nebraska. The yield of rye and barley is said to be very large. The wheat harvest has commenced, and the crop is found to be excellent.

—Several dams in Dane Creek, near Fond du Lac, Wis., gave way June 22, submerging 200 houses, and damaging property in the latter city to the extent of \$25,000.

—At a meeting of Cuban patriots in New York on June 22, General Bonachea and others urged that every means be taken to assist in freeing Cuba from the Spanish yoke.

—Satisfactory arrangements have been made between the Brotherhood telegraphers of the United States and Canada and the American Rapid Telegraph Company, and all members working for that company will resume work this morning.

—The wooden toothpick business has grown into large proportions. The little town of Sebago on Sebago Lake, Maine, has a factory which turns over 1,000 cords of birch and poplar wood annually into toothpicks. It manufactures two wagon loads every day.

—The contents of the five upper floors of the building of George Munroe, dime novel publisher, New York, were completely destroyed by fire last Sunday. Several firemen had narrow escapes. The loss is \$300,000. If this could but be the fate of all such literature.

—A carriage containing the dead bodies of three grown persons and two children was recently found under a lightning-struck tree in a secluded locality in Texas. They are supposed to have been a party of English tourists who took refuge under the tree during a thunderstorm, and were killed by lightning.

—A difference of opinion between the pastor and his

assistant, of a Polish Catholic church in Buffalo, as to the question of allowing a saloon next door to the church, caused the congregation to take sides, and on Sunday, July 22, one faction fired a volley of stones through the saloon window and otherwise disfigured it. A riot was the result.

—An appalling calamity occurred at a watering place resort on the Potapscow River, ten miles from the city of Baltimore, Md., Tuesday night, by the giving way of a pier crowded with several hundred people—excursionists from the city—nearly all of whom were precipitated into the water, and between sixty and seventy of whom were drowned, most of them being women and children.

—Fifty people drink at the free ice-water fountain near the New York post-office every minute, and 3,000 pounds of ice are used every day to keep the water cool. The fountain is supported by the Moderation Society, and affords the only place for a half a mile where a thirsty man can get refreshment without paying for it. Thousands of dollars are saved annually to the poor by this establishment, which would otherwise be spent for whisky and beer.

—A passenger train on the Northwestern Road was struck by a tornado near Green Bay June 21 and narrowly escaped destruction. The cars, partially turned by the force of the wind, ran on one rail for a long distance. Reports also come from La Crosse of devastation in that locality. . . . The town of Elgin, Minn., containing 150 inhabitants, was completely destroyed by a waterspout. . . . A passenger train was lifted from the track and turned clear over, and twenty-five or thirty persons were injured.

FOREIGN.

—Quarantine has been established in Canada on all vessels from Mediterranean ports.

—There were thirty-nine deaths from yellow fever at Havana last week.

—The province of Ontario will grant \$5,000 for the relief of sufferers by the flood at London.

—An end of the strike of the ironworkers in North Staffordshire, Eng., is recorded. Eleven thousand men were out.

—Misfortunes are showering upon poor Egypt. It is now reported that leprosy has appeared a few miles to the southward of Diametta, and is spreading rapidly.

—An infernal machine was found concealed Thursday in the house at Birmingham occupied by Whitehead, recently sentenced to life imprisonment for connection with the dynamite conspiracy.

—Cholera is reported at Rostov, Russia, and several deaths have occurred.

—Sir Charles Dilke denies that there is Asiatic cholera in England or in Europe. In Egypt the disease continues its ravages, and is gaining a strong foothold among the British troops. Official advices from India state 1,191 deaths from cholera occurred in the Bombay Presidency during the first week in July.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand."—Matt. 10:7.

THE ORDER AND TIME OF CAMP-MEETINGS.

VIRGINIA, New Market,	Aug. 9-14
KANSAS, Bull City, Osborne Co.,	" 9-20
OHIO, Gallon, Crawford Co.,	" 14-21
IOWA, Smithland,	" 16-20
" Algona,	" 23-28
MASSACHUSETTS, Worcester,	" 22-28
VERMONT, Montpelier,	Aug. 30 to Sept. 4
MICHIGAN, Manton, Wexford Co.,	" 30 to " 4
" (State Meeting),	Sept. 25 to Oct. 2
MAINE, Waterville,	Sept. 6-11
NEW YORK, Union Square,	" 12-18
ILLINOIS, Sheridan, La Salle Co.,	" 18-25
NEBRASKA, Crete, Saline Co.,	" 19-25
KENTUCKY, Glasgow,	" 19-26
MISSOURI,	Sept. 25 to Oct. 2
TENNESSEE,	" 27 to " 2
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.	

When those interested learn where they want their meeting, they should write directly to the REVIEW Office and state the places.

GEO. I. BUTLER, Pres. Gen. Conf.

THE Ohio Tract and Missionary Society will hold its annual session on the camp-ground at Gallon, Aug. 15-21, 1883. Librarians should come prepared to carry home a good supply of publications. Let district secretaries bring their books to be compared with the books of the State secretary.

E. H. GATES, Pres.

THE New England Sabbath-school Association will hold its fifth annual session on the fair-ground at Worcester, Mass., in connection with the camp-meeting to be held there Aug. 22-28. The lessons for the Sabbath on the camp-ground will be the regular ones in the *Instructor* for that Sabbath. Please don't forget, old and young, both maidens and little children, to have your Sabbath-school lesson.

D. A. ROBINSON, Pres.

THE fourth annual session of the New England H. and T. Society will convene for the transaction of its usual business at Worcester, Mass., in connection with the S. D. A. camp-meeting Aug. 23-28, 1885. All annual dues should be paid to Mrs. E. Robinson, South Lancaster, Mass.

D. A. ROBINSON, Pres.

THE thirteenth annual session of the New England Conference will be held on the camp-ground at Worcester, Mass., in connection with the camp-meeting, Aug. 22-28. Each church and company should see that delegates are chosen to represent them in the Conference. It is hoped that the delegates will all be present early on Wednesday, Aug. 22.

N. E. CONF. COM.

I WILL meet with the Nebraska City church, Neb., Aug. 4, 5. Bro. King will be at this meeting, and special attention will be given to the canvassing work in all of its departments. We hope all our people in that part of the State will attend, and especially those who expect to engage in the missionary work.

A. J. CUDNEY.

THE first session of the Virginia Sabbath-school Association will be held in connection with the camp-meeting at New Market, August 9-14.

R. D. HOTTEL, Pres.

THERE will be general meetings in Wisconsin as follows:—Sand Prairie, Aug. 11, 12. Brethren of Kickapoo, and others in the vicinity are invited to attend.

Oakland, Aug. 18, 19. We shall look for a full attendance from surrounding churches at this meeting.

H. W. DECKER.

No providence preventing, we will have a two days' general meeting at Loyal, Wis., commencing Friday evening, Aug. 3. As there are very important matters to be considered concerning the advancement of the cause, we hope all the Sabbath-keepers will attend, with their friends.

I will also meet with the church at Burnside, Wis., Aug. 11, 12; with the Elm Dale church, Aug. 18, 19; with the church at Darlington, Wis., Aug. 25, 26. We cordially invite all Sabbath-keepers in reach of these meetings to attend, and to get all their neighbors to attend that possibly can. Meetings will begin at each place Friday evening, with the Sabbath.

H. W. DECKER.

I. SANBORN.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 7:13.

DYMOND.—Fell asleep at Sterling, Kansas, July 17, 1883, Arthur Jay, son of William and Emma Dymond, aged one year, three months, and ten days. Little Jay suffered greatly during his five days' sickness, when death released him from all pain. We were called to the house of mourning, and spoke words of comfort to the bereaved parents and sympathizing friends, from Ps. 39:4, 5.

OSCAR HILL.
RUE HILL.

SAGE.—Died of dropsy in Bengal, Clinton Co., Mich., July 17, 1883, Sister F. M. Sago, aged fifty-two years. Sister Sago embraced the truths of the third angel's message one year ago, and has since tried to adorn her profession with a consistent Christian life. She leaves a husband, three children, and a large circle of friends to mourn their loss. Words of consolation were offered at the funeral from Rev. 14:13 to a large congregation.

L. A. KELLOGG.

Publishers' Department

"Not slothful in business."—Rom. 12:11.

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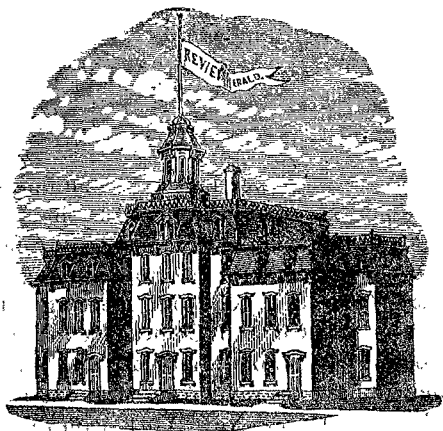
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6:11	4:10	10:34	4:35	3:25	Ar.	Ar.	10:40	12:35	7:15	11:35	1:0
4:37	2:46	9:40	2:35	1:23	Ar.	Ar.	12:39	2:15	8:55	1:08	2:27
3:52	2:05	9:03	1:58	12:32	Ar.	Ar.	1:33	2:56	9:55	2:03	3:07
12:35	11:24	6:52	11:31	9:23	Ar.	Ar.	4:33	5:30	5:23	5:48	5:48
10:21	9:20	4:51	9:20	7:05	Dep.	Dep.	7:10	8:00	7:50	8:0	8:0
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P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.
4:10	8:10	7:50	8:40	De..Pt. Huron. Ar	10:20	1:45	7:50	10:40	8:40	12:32	6:33
5:42	9:35	9:15	8:12	.....Lapeer.....	8:40	12:32	6:33	9:15	8:05	11:58	6:00
6:25	10:20	9:55	8:55	.....Flint.....	8:05	11:58	6:00	8:55	7:35	11:27	5:23
7:35	11:03	10:29	9:45	.....Durand.....	7:35	11:27	5:23	7:50	8:55	10:27	4:15
8:58	12:13	11:35	10:47	.....Lansing.....	5:55	10:27	4:15	6:20	5:14	9:57	3:37
9:20	12:43	12:10	11:20	.....Charlotte.....	5:14	9:57	3:37	5:38	4:20	9:05	2:40
10:30	1:40	1:00	12:10	Ar. Bat. Creek. Ar	4:20	9:05	2:40	4:40	1:45	8:00	2:35
P. M.	1:45	1:20	12:30	Ar. Bat. Creek. Ar	4:15	8:00	2:35	4:40	2:37	7:10	1:50
2:37	2:10	1:15	12:15	.....Vicksburg.....	3:22	7:10	1:50	5:00	2:47	6:20	1:39
2:47	2:21	1:23	12:15	.....Schoolcraft.....	3:08	6:20	1:39	5:15	3:32	5:30	1:15
3:32	3:10	2:17	12:15	.....Cassopolis.....	2:17	5:30	1:15	5:30	3:46	5:40	1:00
4:13	3:53	3:00	12:15	.....South Bend.....	1:30	5:40	1:00	5:40	4:20	5:50	10:38
5:50	4:50	4:38	12:15	.....Stillwell.....	12:42	5:50	10:38	6:00	5:10	6:30	9:30
8:00	7:45	7:00	Ar. Chicago. De	9:10	6:30	9:30	9:30	6:30	7:00	8:00	8:30
P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.	P. M.

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The Review and Herald.

BATTLE CREEK, MICH., JULY 31, 1883.

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TO CORRESPONDENTS.

ARTICLE ACCEPTED.—The Comforter.

RECEIVED TOO LATE FOR THIS NUMBER.—Reports from Vermont, A. S. H.; Nebraska, J. L.; Michigan, D. H. L., M. S. B., H. M. K., W. O., and W. J. W.; Iowa, L. McC., I. J. H., J. H. D., and J. M. W.; Ohio, E. H. G. and E. J. V.; Pennsylvania, D. B. O.; Maine, R. S. W. and S. J. H.; Illinois, H. L. M.; Wisconsin, A. J. B.; Minnesota, W. S.—About the New England Camp-meeting, D. A. R.

RESPECTFULLY DECLINED.—"The Spirit of Prophecy." The argument is what would be called in logic a "*non sequitur*." The conclusion is not sustained by the premises.—"Feelings vs. Duty." The more commonplace a subject is, the less commonplace must be the manner in which it is treated, to make it of interest.—"Thoughts of Home." Comes too near being a mere parody on the beautiful hymn on that subject with which the reading public is already familiar.

A DISTRESSING CALAMITY.

A DISPATCH received in this city Sabbath, July 28, stated that a serious accident had occurred the evening before on the Rome, Watertown, and Ogdensburg railroad at Carlton, Orleans Co., N. Y., near the Lake Ontario shore. Nineteen persons were killed outright, and twenty wounded, some of them probably fatally. On board the train were Eld. C. W. Stone, of this city, who was among the killed, his wife, Sister Stone, who had an arm broken, and received other injuries, and Sister B. Salisbury who was also seriously injured. A gale of wind had blown a freight car from a side track upon the main line, against which the ill-fated train dashed at a high rate of speed, and became a total wreck. More particulars hereafter.

We are happy to learn that Eld. B. L. Whitney and company, whose departure for Europe was noticed in the REVIEW of July 3, arrived safely in London, thirteen days out from New York. All had endured the journey well, were in good condition physically, and of good courage. We hope to be able soon to chronicle their safe arrival at the ultimate terminus of their journey in Bale, Switzerland.

CAMP-MEETING CHANGES.

THESE are very unpleasant things to make. But circumstances seem to require that such things be done occasionally. With the large number of meetings now held where help from the General Conference is expected or great disappointment will be felt, and with the limited help available, the problem is quite difficult. The work must be planned so as to make it reasonable to get from one meeting to another with as little expense and extra traveling as possible, and yet hold them as near the time desired in each Conference as these conditions will permit. The Conference Committee often wrestle with this problem, trying their best to suit all parties, yet are often unable to do it.

Three changes are made this week: Illinois, from Sept. 11-18 to Sept. 18-25; New York, from Sept. 18-25 to Sept. 11-18; and Kentucky, from Oct. 2-9 to Sept. 19-26. We greatly regret to make these changes; yet the reasons for so doing seem good. Eld. Andrews, of Illinois, speaks of the first change, in this REVIEW. It was absolutely necessary, because of local circumstances, that the Alabama meeting should come as early as Oct. 4-9. The Tennessee meeting must come between, so that the same laborers can take them all in order. It is therefore appointed Sept. 27 to Oct. 2. This makes it necessary to appoint the Kentucky meeting as above. This is the best arrangement we know how to make.

GEO. I. BUTLER, *Pres. Gen. Conf.*

ONTARIO, CANADA.

WE have recently had a very pleasant interview with Eld. D. T. Bourdeau, who has been laboring in Ontario, as he passed through Battle Creek to an appointment in Illinois. He has spent several months laboring in Canada recently, and speaks very highly of the prospects of good which might result from tent and other labor there, if he could have remained to bestow it.

It is perhaps known to the readers of the REVIEW that Eld. Bourdeau is going, in the month of September, to labor among the French in Europe. He is called to go by the General Conference Committee, as he speaks the French tongue.

He found in Ontario an ardent desire to hear the truth in some localities, and thinks it would be an excellent field of labor. He says that the population are intelligent, strongly Protestant, and desirous of instruction. We very much regret that circumstances have taken such a turn that Bro. Bourdeau cannot remain there longer. We shall be very glad if we can find suitable help to go to that field, and establish the work therein. Eld. B. feels a deep interest in it, and states that there are quite a number of faithful and earnest Sabbath-keepers there, who would be glad to do all they can to aid in the work. We hope the light of truth may soon be shining more extensively in Ontario.

GEO. I. BUTLER.

SABBATH-SCHOOL AT OHIO CAMP-MEETING.

OUR camp-meeting Sabbath-school will consist of but two divisions. The larger division will recite the regular lesson for that day, as found in the *Instructor*. Bro. Gates will please order a supply for the occasion.

The children's division will recite review lessons Nos. 53 and 54, in "Bible Lessons for Little Ones

No. 2." These are the first two lessons in No. 2. Those having copies of question book No. 2, will please bring them to the camp.

H. A. ST. JOHN, *Pres. S. S. A.*

CHANGE OF TIME FOR THE ILLINOIS CAMP-MEETING.

THE Illinois camp-meeting is put off one week. This is done by arrangement with the General Conference Committee, to save one trip from New York and back again, and also to make it possible for Sister White to attend our meeting. If the President of the General Conference attends the camp-meeting in Maine, and ours the following week, he will have to travel from Maine to Illinois; then if he attends the New York camp-meeting, he will have to go back to New York from Illinois. But by giving our time to New York, and holding our meeting one week later, it will save this expense and wearisome travel, and possibly secure to us the presence of Sister White at our meeting.

R. F. ANDREWS.

OHIO CAMP-MEETING.

THERE will be two or three large tents on the Ohio camp-ground, each of which can accommodate several families during the meeting.

D. K. MITCHELL.

Corsica, O., July 27.

NOTICE.

ALL coming to the Ohio camp-meeting should come on the New York, Pennsylvania, and Ohio R. R. as far as possible, as this road kindly offers to return passengers at one cent per mile. Pay full fare to Galion.

H. A. ST. JOHN.

NOTICE.

THE Chicago and North Western railway will return those attending the Smithland and Algona camp-meetings at one-third fare.

Battle Creek, July 29.

A. R. HENRY.

A POINT OF INTEREST TO THE FRIENDS OF THE COLLEGE.

WE have only time and space to briefly announce to the friends of the College that Eld. W. H. Littlejohn has given his consent to the Board of Trustees to take a position of responsibility in the management of the College in the near future.

It has been a matter of deep anxiety as to whom we could obtain to look after the spiritual and other interests of the College, if it should open the coming year. With great reluctance Eld. Littlejohn has consented to help us in this important crisis. We believe it will be a source of much gratification to the friends of the cause and the College that Bro. Littlejohn has consented to take such a position. Our people and the Board have much confidence in his judgment, and believe that he can be of great service at this juncture. More will be said in the near future concerning College matters.

GEO. I. BUTLER, *Chairman of Board of Trustees.*

TENTS FOR NEW ENGLAND CAMP-MEETING.

WILL all who wish to rent tents for our camp-meeting please write me at once the size they want? The usual sizes are 9x9, 10x12, 12x16, and 13x22, with prices ranging from \$2.50 to about \$7.00. Those who have tents of their own, and want a place on the camp-ground for them, will please write me of the fact, and give the size of the tents, so we can lay out the ground beforehand. The usual reductions in railroad fare will probably be secured. The place of the meeting will be in the city of Worcester. All should be getting ready to attend this meeting. I would like to have each church and company notify me as to how many will probably come from each place, as it will aid in securing half fare. Address me at Reading, Mass.

D. A. ROBINSON.